University of Alberta

Movement Literacy: Conversations of Movement Understanding in Kenyan Activities

by

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Abstract

The purpose of this exploration is to begin conversations about the significance of movement literacy. Additionally, an attempt is made to inspirit educators to think and engage in discourse about movement and motor development in the same way that they might think and converse about language and literacy. In this investigative process the understandings of the mover/observer, teacher/learner are fused through a vision of literacy that embraces knowing and doing in a composite union.

The significance of *movement literacy* is explored in settings where advanced technology has not yet monopolized the leisure time of children. Kenya, East Africa provides locales where movement and dance indigenously exist as authentic cultural and aesthetic expression. These milieus offer vibrancy and distinctiveness to the conversations about movement literacy in contrast to the changing play environments in the industrialized world.

Movement texts are observed, recorded, videotaped, digitized, and folded into conversational discourses. These texts, as lived experiences, form the basis for the hermeneutical analysis of the conversations and movement activities the participants of this investigation engage in. New conversations are initiated by examining the significance of movement in understanding. The metaphor of "conversational layering" is used to portray the hermeneutical moments that emerge from the movement texts. Readers are invited to engage in conversations that probe and develop movement literacy understandings.

Movement is worthy of a place among the literacy discourses that dominate current pedagogical research and praxis. The significance of movement literacy needs to be seen in the everyday lives of ordinary people. The inherent value of movement is evident in many of the Kenyan activities explored in this study. The challenge for each of us is to engage in conversations that critically address the conditions that have led to youth inactivity in industrialized nations and to initiate transformative action towards solutions.

Conversation will lead us to understanding . . .

We entered Kenya embarking on a new experience, attempting to find our place. I enrolled my children in a Kenyan school, bypassing the international options. "They want to touch our hair," my children informed me as they arrived home from their first day of school. "It is kind of funny because we want to touch their hair," they quickly added.

As I wandered the streets and villages of Kenya, and wore away the soles of my shoes walking hundreds of kilometres a month, I knew I was in a special place. "Mzungu" the children called me as I entered the schools and playing fields, some of them never having seen a Caucasian person before. I continued on in a somewhat prophetic mode, allowing the children to touch my hair and skin. Their gentle eyes and fortuitous smiles moved my heart.

As time passed and they came to know me they said, "Mama Africa, you have many babies." "Mama Africa," they called me as I pondered what they might have meant. Not knowing, I waited until I returned to Canada and approached my Kenyan friend. "They called me Mama Africa; what were they saying?" I probed.

"Oh, they have given you the greatest of all compliments," he responded. "It means you are one of them."

To the children and people of Kenya, of possibility, my heartfelt thanks.

To my children, Joshua, Sarah, and Joelle . . .
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Jim, Steve, Miriam Kentel and your spouses and children: You're the best family anyone could ask for. Thank you for staying and praying with me.

Joshua, Sarah, and Joelle: Your mother is back now. Love dust to you.

Children
in their honesty, openness
and zest for life
touch us in a way
that is never forgotten.

Dear children and people of Kenya:
Thank you for touching my life in a way that will always be remembered.

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CHAPTER ONE
MOVEMENT LITERACY

A Five-Shillings Coin

In downtown Nairobi, still unfamiliar with my surroundings, I pass through a school playground, or more appropriately described, a parking lot. The children are engaged in play during what is evidently their break time. A group of boys is playing soccer (the Kenyans call it football), with a ball made of plastic rubbish tied up with string. Girls are chanting and engaging in running and chasing games. As I weave in and out of the crowd, I notice how densely inhabited the area is. The children have little space as they compete with parked cars and the gruelling sting of the pavement for a few minutes of uninterrupted play.

Scanning the area, I estimate that there are over 1,000 students of various ages playing and interacting with each other. Their unmitigated engagement is captivating, as is their respect for each other, because adults are nowhere to be found. The children tend to remain in groups of their own gender. The girls bypass joining the boys in the soccer games taking place in various parts of the playing space.

As I continue my passage through the lot I notice a large piece of silver on the ground. I slowly reach down to pick it up, and I realize that it is an older Kenyan five-shillings coin. Glancing over the tattered uniforms of the children that surround me, I appreciate that this little coin must be of some value to someone. I turn to a nearby boy and hand it to him, letting him know that I have found it. His face brightens into a wide smile as my thoughts convince me that he will put it in his pocket for safekeeping. "Thank you," he tells me as he tosses it into the air and begins kicking it as though he was juggling with a soccer ball or hacky sack. I am frozen in awe for several minutes, not sure whether I am more intrigued by his creative use of the coin, his apparent disregard for its monetary value, or his exquisite skill in keeping the coin airborne. This is something I have never witnessed before. I am not sure a Canadian child has ever been seen booting a two-dollar coin on the playground.

He continues juggling, evidently focused on this challenging task. When the coin finds the pavement and rolls toward me, he dashes to pick it up. As his body bends

downward, I cannot help but inquire, "You could buy something with that five bob; why are you kicking it?"

"Because I want to play," he swiftly responds, as he tosses the coin into the air for another go at it. I continue to examine his unusual skill, wondering if there is some cultural significance to what I am observing. Or did the boy discover this novel use for this coin out of practical necessity? Are children in the Western, developed world being robbed of creative opportunities due to the vast availability of technologically advanced devices?

This moment highlights several noteworthy matters. In observing an inimitable motor response, I become aware of the important role cultural and environmental influences serve in understanding. Why does this child appear to be so connected with what his body is doing? How did this brief encounter with a child compel me to begin a conversation about movement and literacy?

The Kenyan boy's playful engagement with the coin points to the significance of movement in his life; he reveals to me that he is a whole, integrated person with his own understanding of what is important. The young child elucidates what he *values*, and in doing so he entices me to reflect on what I value. The parable of the talents (Matthew 25:14-30) explicates that we must invest what we are given in order to be fruitful. The master shunned the servant who chose to hide his talent, to dig a hole and bury it. This allegory is what John Milton (1652/1913) alluded to (T. Dobson, personal communication, March 2003) in the classical sonnet *On His Blindness*:

> When I consider how my light is spent,
> Ere half my days in this dark world and wide,
> And that one talent which is death to hide
> Lodged with me useless, though my soul more bent
> To serve therewith my Maker, and present
> My true account, lest he returning chide,
> 'Doth God exact day-labour, light denied?' (p. 80)

Human existence is a paradox, for only in darkness do we see light, only in death do we recognize life, and only in stillness do we discern motion. The young Kenyan boy, who I reasonably expected to see the monetary value of the coin given him, uses it for *his* talent,

his playful talent. He understands the value of the coin in a unique way. The "talent which is death to hide" is valued as a playful apparatus where the child can develop himself and improve his skill, not as something to be pocketed, hidden, or buried for safekeeping. This child understands what matters in his world and values what is given him. Without forethought or analysis, the child is able to show us what he cherishes; he discloses what has intrinsic worth to him. Do we invest in the body in the same way we invest in the mind in education, or rather, in life? The child inherently leads me to awareness of what appears to be valued in the industrialized world. The child provokes my understanding.

As a child growing up, I recall spending hours engaged in active movement given that the space and time for play were available to me. As an athlete, I appreciate the significance and power of one; the mind, body, and spirit all require full coordination to have a successful performance. As a mother, I am aware of how children come to understand the world through their physical interactions with objects and people. In my years as a pedagogue, however, I continue to be confused with the manner of schooling where day after day, week after week, and year after year, children are required to sit in desks. Even with the emphasis of movement in my life, I have regretfully found myself allowing the desk to be the birthing place of literacy. Movement is an integral part of human emotion, thoughts, meanings, and existence, yet rarely valued as such. Have we succumbed to the abandonment of this most central literacy in understanding and pedagogical practice, consequently concealing the meanings that movement generates?

This is my inner struggle: I incessantly wrestle with the concept of monism—the notion that body and mind are inseparably conjoined in being—whilst living in an environment that gives scant attention to the body (Whitehead, 1990).

Oh wretched being that I am
that I would abandon the body for the supremacy of the desk
That I would pursue knowledge beyond the whole self
overlooking the heart of the child.

In North American public education we have already buried the spirit of the child as though it does not exist. Slowly but steadily, we are burying the moving body in the name of learnedness as though we are trapped in a "body as a machine" (Descartes, 1994,

p. 79; cf. Johnson, 1987; Ryle, 1984; Whitehead, 1992) metaphor where a body is a mere container of who we are. Education of the whole child is talked about and acted on, especially in the early years; however, the body is often treated as something separate or distinct from the mind. This nears irony because we cannot see our minds without the aid of technology, and even then we are seeing a brain, which is in fact part of the body as machine scheme. From an external view the body reveals the presence of an individual more overtly than does the mind. Yet as indicated by the etymology of "individual" ([L] in=not + [L] dividuus=divisible) a person is "not divisible." Why then is the education of the body overshadowed by the education of the mind? Are body and mind not interrelated, inseparable? Does the experience of the body differ from that of the mind? Can I experience a thought or emotion without my body knowing, acting, or reacting in some way? Why does this disjointed way of talking about existence prevail?

While it appears viable to attempt to educate the mind while ignoring the body, it also seems to be feasible to exercise the body while ignoring the mind. Varela, Thompson, and Rosch (1991) called this dichotomy a *habit of mindlessness*:

> It is a matter of simple experience that our mind and body can be dissociated, that the mind can wander, that we can be unaware of where we are and what our body or mind are doing. But this situation, this habit of mindlessness, can be changed. Body and mind can be brought together. We can develop habits in which mind and body are fully coordinated. (p. 28)

Mind/body reconciliation is a hopeful view, one with potential that can be encountered through an inquiry of *movement literacy*[1] (D. Sawada, personal communication, 1995). The expression *movement literacy* is preferable in this research to those often used, such as *physical literacy* (Whitehead, 1993) or *kinesthetic intelligence*[2] (Gardner, 1993, 1999). Its usage is not suggesting a distinction between movement education and physical

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[1] The term *movement literacy* first was revealed to me in a conversation I had with Dr. Daiyo Sawada in 1995. Since that time a range of usages have emerged (Williams, 2000, uses "movement literacy" to describe movement scribing or Labanotation; Minton, personal communication, 2002, uses the term in dance education to teach academic concepts). Whether or not the saying, "movement literacy" began with Dr. Sawada, because its origins may be in African or Australian anthropology, he is credited with its beginning here, given its usage in this context.

[2] See Gardner's (1993, 1999) work on multiple intelligences for an in-depth description of bodily-kinesthetic intelligence.

education.[3] Rather, the phrase movement literacy suggests that there is no separation of the physical and mental (body and mind) in literacy. Although there may be no conceptual distinction between movement literacy and physical literacy (Ross, 2001, suggested that the disparity is semantic), *movement* is used in this dissertation as an attempt to create space for the presence of the whole person in literacy discourses. This endeavour is initiated in order to facilitate transformation beyond the entrapment in mind/body dissociation and create an opportunity to engage in a conversation about movement literacy, one that opens us to all that we are, a conversation with the whole child at heart.

Unearthing a Design

The Pedagogical Dilemma

Children in the industrialized world are confronted with an environment that is technologically prosperous but devoid of opportunities to explore movement in active, cognitive, and imaginative ways. In contrast, Kenya, East Africa, provides indigenous settings where advanced technology has not yet monopolized the leisure time of children and there is space for them to explore and play in active ways. The problem is that in today's changing childhood environments, the value of movement is overlooked in the dominant conversations about literacy. This oversight leaves the need for children to understand movement and understand through movement unaddressed.

Purpose of the Research

The intent of this exploration is to begin conversations about the value of movement literacy. Conversation provides a means for educators to engage in discourses that probe "movement understanding" (N. Melnychuk, personal communication, 2003) and transformation, where the boundaries between movement and understanding or movement and literacy begin to dissolve. In this dissertation the significance of movement literacy is examined through a hermeneutical reading of Kenyan movement texts.

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[3] See Ross (2001), chapter 4, for further discussion on movement and physical education.

Conversation Starter

An entry question or "conversation starter" (D. Sawada, personal communication, 2000) formed the basis for this study:

> *What understandings of movement literacy might be developed through reflection on Kenyan movement activities?*

The focus question warranted investigation due to the contiguous relationship of movement with understanding. It was not expected that the question would be followed by concise answers, but rather that it would allow the playful exploration (Jardine, 1992a) of what understandings are made possible via a conversational engagement with movement literacy.

The Path to Significance

The notion of movement literacy is implicit in Kenyan play and dance activities; however, in North America it is a rather novel expression. Due to the distinctive and corporeal nature of this study, the embodiment of movement patterns and meanings in a visual video representation has been developed. The use of video vignettes enabled me to repeatedly revisit Kenyan movement activities for my analysis, interpretation, and reflection.

This study can be understood through the realization of an engaged pedagogy[4] (hooks, 1994) that is at times overlooked in the education of children. A pedagogy that is engaged seeks understandings from multiple perspectives with the child at the heart of the quest. The openings or windows created through the conversations and texts about movement literacy allow me to think more holistically about pedagogy and the child. Thus the language of the body is fully regarded in this inquiry, and conversation is considered pivotal in bringing contrasting (mind/body, quantitative/qualitative, theoretical/practical) conceptions together through a hermeneutical encounter with movement literacy.

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[4] In *Teaching to Transgress: Education as the Practice of Freedom*, hooks spoke of creating space for the whole person in education. Although her references were more andragogic (see Knowles, 1980) in nature, the holistic oversight she presented is also prevalent in elementary pedagogic circles.

The Kenyan Context

To further understanding of movement literacy, its significance is explored in Kenya, which provides sites where movement and dance indigenously exist as authentic cultural and aesthetic expression. A similar approach to research is promoted at the University of Nairobi in the Institute of African Studies, where notions of aesthetic literacy are probed in conversational engagement. Studies of dance and the body are prominent in Kenya because they are central to the traditions of the people and the way that they understand the world in which they live.

Everyday life in industrialized nations is diverse, complex, and often overcome by technological saturation. Since mind/body[5] dualism, or the conceptual separation of mind and body, is primarily a dilemma of Western philosophies (Rintala, 1991) and is not as apparent in Kenyan lifestyles, cultural and technological diversity is integral to this inquiry. Many areas in Kenya remain untouched by the influences of technology where children are schooled without the aid of electricity and in some places they are limited to a handful of books. The games that children create are done so without manufactured equipment, and they often turn to nature to design their instruments. Although Kenya also provides urban settings, which are advancing technologically, indigenous settings where there is no access to power or running water are prominent, offering a rich range of milieus to explore and transform my understanding of the value of movement literacy.

Kenya, East Africa, is a country of several distinct cultures. There are approximately 42 tribes represented in a population of an estimated 29 million. The country has two official languages, English and Kiswahili, as well as dozens of indigenous languages. Kenya obtained independence from Britain in 1963 (Maloba, 1993); however, freedom for the people has various meanings, and they continue to struggle with democracy and their political system. The small percentage of rich people

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[5] "Traditional belief systems among Native peoples in North America view the person as consisting of three components: Mind, Body, and Spirit, which are integrated in a dynamic relationship with the environment" (Alcoze, 1988, p. 276). The unity of the soul with the mind and body (see Derrida, 1995, for more on this connection) is regarded as significant but is not being fully pursued in this study, particularly because any reference to spiritual development has nearly vanished from most North American schools. Kenya, on the other hand, likely due largely to its religious demographics (approximately 66% Christian, 23% indigenous religions, and 8% Muslim), offers CRE (Christian Religious Education) in the majority of its public schools and would possibly regard spiritual development as core to existence.

lives among the poor who endure deprivation that is not experienced by North Americans.

A dance tradition is evident in each of the tribes as a means of expression and celebration. Customarily, dances are passed on by the grandparents of villages and are expressed to portray courtship, marriage, circumcision, harvest, thanksgiving, and possession of land (Anthropological Historical Kenya National Archives, 1973). Fearing the diminishment of the tradition of dance, the government has stepped in to preserve the significance of this art form in the cultures of Kenya. Some view this effort to have misplaced significance and to be the result of Westernization, rather than the preservation of cultures[6] (Nzewi, Anyahuru, & Ohiaraumunna, 2001). Although elders are brought in to ensure authenticity, the dancers themselves are from other tribes; therefore, the culturally embedded meanings of the dances are not of their own heritage.

The education systems in Kenya consist of multi-tiered private and public schools following a wide range of European (predominately British) and international formats. Private schools are mostly found in urban areas and carry with them outlandish tuition, which most families cannot afford. Primary education begins from preschool until the eighth year, when students write exams. Examination results usually determine the types of schools where students will continue their education. The public schools and a number of the private institutions in urban and rural areas follow a national curriculum. Classes are in English except in rural areas, where instruction is in Kiswahili until standard four (the fourth year of school). The international schools follow the corresponding curricula of their countries of origin.

Kenya's range of cultures, understandings, and insights of its people proffer a contrast to those found in industrialized societies. In this dissertation, I endeavour to reflect on, interpret, and reinterpret the Kenyan participants' movement activities and

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[6] Critics of modernization argue for the intrinsic value of traditional dances in African cultures. They protest the use of traditional dance for commercial gain because such pursuits cause it to be robbed of its authenticity and value. Nzewi et al. (2001) asserted:

> African traditional dances have sense and meaning, just as much as music with which the dance art shares symbiotic stream of conceptual and creative thoughts. The modern world has indulged in shallow appropriations as well as sensational bastardizations of the otherwise significant elements of African dances. (p. 101)

conversations with me. I do so with the intent of deepening my own understanding as I seek to initiate or rekindle conversations about movement literacy.

Perimeters and Possibilities

This study assumes that Kenyan settings offer contrasts salient enough to open new pathways to movement understanding in the daily lives of school children. It is also understood that as the researcher, I bring to the study my own experience as a mother, educator, teacher educator, athlete, learner, writer, and a woman experiencing Kenya for the first time. This research also assumes that videotaping and other methods of collection provide appropriate and reliable data to address the research question.

This study is limited in the extent to which the respondents are knowledgeable about the topics that are raised and are willing to participate. It is also limited in terms of my ability, as the researcher, to understand the participants and, in the cases where translators are necessary, the authenticity and accuracy of their expertise.

This research is delimited to a group of educators, head teachers, professors, dancers, cultural experts, and children in rural and urban parts of central and eastern Kenya. Although a wide cross section of subcultures is intended, representation of all tribes and education systems is not possible in a study conducted by one person.

CHAPTER TWO
IN SEARCH OF A COMMON GROUND

In order to understand movement literacy and its significance, it is necessary to examine some of the dominant discourses about movement and literacy. In this chapter I begin by discussing my own subjectivities concerning movement and physical education. This is followed with a review of some of the key contributors to the current pedagogical dilemma—namely, the absence of movement understanding in today's industrialized societies—and a discussion of the need for conversations about movement literacy that offer potential resolutions.

The process in understanding movement literacy is one that I must enter with full awareness of my prejudices. I have long believed in the significance of movement literacy, even before I first heard the concept named as such. Perhaps this is due to the importance movement has in my daily life or that I learn most effectively kinesthetically. Perhaps this perception is fortified through my thoughts of movement and the body that are connected to human understanding.

the young girl

lost

not knowing who she is

yearning for a caring heart

desiring unconditional approval

strengthens her body

running, jumping, playing

in her body she finds talent

in her body she finds meaning

amidst her strong exterior

others see her power

yet the little girl remains

longing to be accepted for who she is

Whatever reasons underpin my tendencies towards a view of humans as "integrated beings" (Ross, 2001), I come to this study with my own prejudices; I come with my own beliefs.

> When I set about learning something new, I begin to understand it only by relating it to something I already know—that is, I put it into some context with which I am familiar. This, of course, may mean that I am led to misunderstand the object. I am naturally biased by what I already know and I often try to fit a new object into the old pigeon hole. (Gallagher, 2002, ¶ 6-7)

With Gallagher's words in mind, I begin by laying out the personal subjectivities that I am aware of. Understanding becomes possible through the back and forth negotiation of conversation; as horizons fuse, our perspectives are enlarged. I share my beliefs and perspectives with you, the reader, so that you can know something of where I have been, where I am at, and possibly where I am going. I invite you to consider your own beliefs and perspectives as you engage in a conversation about movement literacy.

Where I stand—I am, therefore I move

The premise from which I begin is that I desire to understand monism in my own thinking and pedagogical practice. Whitehead (2001) eloquently encapsulated what monism might mean:

> Existentialists and phenomenologists more often hold the alternative, or monist, view that humans are to be considered as an integrated whole. Different dimensions of the human condition are recognised but these cannot be considered in isolation from each other as all are irreconcilably interwoven in existence. From this perspective 'I do not have a body' but 'I am my body.' The notion of 'body as object' and 'body as machine' are rejected and the notion of 'body as self' is advocated. (p. 1)

The tardy arrival of a monist view in many classrooms is one of the challenges of progressive education. A mind over body view took up residence without much forethought and still lingers in our homes and in our schools. The literacy crisis as described by Aronowitz and Giroux (1993) is about more than "illiteracy" in the traditional (reading and writing) sense of the word. Lacking movement understanding can be a matter of life and death for youth (Marcus, 2001). Movement can be understood

beyond its physical terms of reference: Movement is worthy of a place among the literacy discourses that dominate current pedagogical research and praxis. Has an environment that disregards the body and an unawareness of the merit of movement in life and learning compelled us to overvalue a disjointed notion of literacy?

The significance of the body must continue to be probed and pursued as a viable way of understanding self and everyday living. Hoeger and Hoeger (1993) explicated:

> Movement and physical activity are basic functions for which the human organism was created. Now, however, advances in modern technology have almost completely eliminated the need for physical activity in almost everyone's daily life. Physical activity is no longer a natural part of our existence. (p. 3)

The environment that North American children are now immersed in is not as conducive to active movement as it once was, and because of this we need to critically address the declining role movement plays in their lives. Bringing to light the need for movement and the value of movement needs to be seen in the everyday lives of ordinary people.

Movement, when viewed as valuable, can offer promise for the human condition. Yet movement remains in an isolated category, so intensely severed from the dominant discourses that there is little wonder why the technocratic tradition[7] prevails in so many physical education programs. However, engagement in seemingly mindless activities (performing multiple jumping jacks, swinging around a rubber chicken, running laps to identify a few) only perpetuates a dualistic premise, despite the cardiovascular benefits. In addition, the field of human movement studies has been "theoretically devoid and technologically rich" (Zakus & Malloy, 1996, p. 502). What currently exists is the qualitative versus the quantitative, the theoretical versus the practical, the technocratic versus the critical, the experimental versus the experiential, and essentially the mind versus the body. Each dichotomy causes us to travel from possible mergers. Furthermore, "research and analysis have tended to focus on only a portion of the person" (Lidstone & Feingold, 1991, p. 241), bypassing potential conversational openings to a more holistic

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[7] Fernández-Balboa (1997) described the technocratic tradition as the model of physical education that emerged in the industrial era. This model emphasized physical training and exercise exclusive of movement understanding.

and engaged view of pedagogy. How might we promote permeation of boundaries and fusion of ideas in areas where the "discipline" is protected and guarded?

My view of the body is that it is truly connected to every aspect of human life, and therefore it must be possible for movement to be more fully and closely embraced in educational circles. Learning/knowing/doing/seeing/acting and even non-knowing are all aspects of education; hence, I consider it sagacious to explore their interrelatedness in recognition of their distinctiveness. Because many general educators adopt a mind-over-body model and many physical educators adopt a body-over-mind model, movement understanding has been limited in the learning experiences of children; consequently, the full potential of literacy is overshadowed. A conversational encounter with movement literacy seeks understanding of this potential.

In pursuing understanding of what some might call an unlikely pairing (movement and literacy), conversations transpire that create possibilities for a union among factions. Where we begin is set by our fore-structure, by what we bring to the conversation. If we consider it necessary to move towards a nondualistic conception of body and mind, or knowing and doing, then it is imperative to fully bear in mind the dominant discourses that govern the mind/body split. Although mind/body dualism is not the lone contributor to the current societal conditions that have led to youth inactivity in industrialized nations, understanding dualism as well as monism may assist the forward movement of discourses that address the body as well as the mind in learning environments. Thus, I proceed by drawing from some of the discourses of mind/body dualism inclusive of quantitative and qualitative ways of understanding. I follow with a discussion of the factors contributing to the inactive conditions of today's youth. Finally, I address the related discourses that exist within the field of education as a means to initiate conversations about movement literacy.

The Problem of Dualism

> Our body and mind are not two and not one . . .
> our body and mind are both two and one. (Suzuki, 1970, p. 25)

Mind/body dualism may not have begun with Rene Descartes, because a mind/matter dualism existed within the works of Anaxagoras, 500 BC-428 BC. The

phrase *Cartesian duality* itself acknowledges Descartes' significance in its inception. At one point in his quest for certainty, Descartes abandoned all of his previous endeavours to arrive at *cogito ergo sum*. His arrival, however, was plagued with complexities, because he expected a general or conclusive answer for the big questions (Caputo, 2000). Descartes presumed that the mind and body are two separate entities. More specifically, he contended that there is one absolute substance, God, and two substances that are mental and physical. He then struggled with the interaction of the body and the mind and attempted to explain how the mind can have an effect on the body by attributing it to the pineal gland. This gland at the base of the brain, which to this day has no known function, was to Descartes responsible for the interaction of the body and the mind. Descartes, however, can be credited for at least attempting to understand the connectedness of the body and the mind because subsequent mind/body dualists (Guelincx and Malebranche) simply dismissed the idea that the mind and body have any interaction whatsoever. They did not offer any explanation for the connection of the mind and body; they merely ignored the relationship and attributed *movement* to the acts of God (Frost, 1962).

If the mind/body problem is truly viewed existentially, the phrase "I move therefore, I am" has as much credence as "*I think, therefore I am*" (Descartes, 1994, p. 53). Descartes followed with, "In order to think, it is necessary to be" (p. 53); hence what he was really getting at was *I exist, I think, that is certain*. He did not explain the connection of the two and regarded the relationship between them as conjoined, as a "union and apparent intermingling of mind and body" (Descartes, 1641/1993, p. 93). This intermingling is what Descartes neglected to pursue. He admitted that he could not walk or take nourishment without a body, yet persisted with the notion that his body is separate from his existence and therefore, needed to be confirmed through logic. His journey may have been drastically different had he begun with the assumption that the two are already connected, interdependent, as one, in existence. Referring to Descartes' certainty "I am. I exist, that is certain," Ayer (1956) explained the difficulties in his logic:

> This certainty does not come to very much. If I start with the fact that I am doubting, I can validly draw the conclusion that I think and that I exist. That is to say, if there is such a person as myself, then there is such a person as myself, and if I think, I think. Neither does this apply only to me. It is obviously true of

> anyone at all that if he exists he exists and that if he thinks he thinks. What Descartes thought that he had shown was that the statements that he was conscious, and that he existed, were somehow privileged, that, for him at least, they were evidently true in a way which distinguished them from any other statements of fact. But this by no means follows from his argument. His argument does not prove that he, or anyone, knows anything. It simply makes the logical point that one sort of statement follows from another. It is of interest only as drawing attention to the fact that there are sentences which are used in such a way that if the person who employs them ever raises the question whether the statements which express are true, the answer must be yes. But this does not show that these statements are in any way sacrosanct, considered in themselves. (pp. 46-47)

Ayer discounted the need for the *sum* in *cogito ergo sum* for the very reason that if it can be established that one thinks, it has already been established that one exists. "Descartes never succeeds in equating—or in making intelligible his attempted equation of—essence and substance in the cases of mind and matter" (Watson, 1998, pp. 201-202). This is why *I am, therefore I think* may be a more logical statement; and *I am, therefore I move* is just as convincing in human existence.

It is unfortunate that Descartes did not further pursue his theological quest to completely decipher the significance of the body:

> The body that is sown is perishable, it is raised imperishable; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body. (I Corinthians 15:42b-44, NIV)

The resurrection is a physical one (Ayer, 1956); it is of the body, albeit overlooked. It is additionally regrettable that Descartes did not apply his infamous vinculum to mind/body while questioning his existence. The appropriate path, however, is not so much in rejecting Descartes' logical argument, but in understanding that the premise with which he began—that mind exists independently of and logically prior to body—still dominates "Western philosophy" (Watson, 1998, p. 203) and ways of thinking. For the purposes of this dissertation, whether or not his logical discourses are valid is inconsequential

because focusing on the niceties of logic perpetuates the dominant dualist discourse. What is of concern is the presumed truth of his premises, the validity, and the values, which still resonate in modern-day dualism and in our schools.

Descartes did not pursue the relationship of mind and body or come full circle; rather, he stopped along the path and left the existential question hanging there. The danger in the way in which he left it hanging there is that he attempted to rationalize it conclusively instead of leaving it open. He attempted to bring closure to something that could not be closed, which is why some of those who followed did so by refuting any relationship of body and mind[8] or by arguing for the inseparable union of body and mind in existence.[9] Descartes' work remains incomplete and, as Ayer (1956) suggested, illogical, particularly in existential and educational ways of understanding. Nonetheless, an emphasis on mind/body dualism has penetrated nearly every aspect of being to an immense shortfall of an active and quality life.

The Offspring of Mind/Body Dualism

The price of mind over body is remarkably expensive, yet is overlooked in numerous educational circles. Many validate the need for movement whilst natural movement is being phased out of daily living. The empirical data available to date paints a clear line of mind/body separation akin to the philosophical reasoning begun in Descartes' work. The reason I draw on these discourses is twofold: first, they reveal some of the conditions that have led to the changing environments and lifestyles of youth in Westernized societies; and second, they can open us to alternative ways of knowing as we pursue understanding in conversation. If children are in danger and if there is a way in which we can assist them and guide them towards a more promising future, then it is wise for us to come to an understanding of what needs to be transformed. We must open ourselves to transformation in the process of understanding even if it becomes necessary

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[8] Leibniz (1965; cf. Lodge & Bobro, 1998) critiqued Descartes' dualism, maintaining that mind and matter are incapable of "intermingling" or interaction. Locke (1975) distinguished between the actions of the body and the actions of the mind in his conception of dualism.

[9] Merleau-Ponty (1962), Sartre (1956), and Polanyi (1966) contributed to a monist view of mind and body.

for us to depart from our usual ways of thinking; thus, the following review of literature is inclusive of a wide range of perspectives.

Despite attempts to minimize its value, the body demonstrates its significance, particularly when ignored. The North American obesity epidemic is so prominent that some researchers have moved to health models that promote physical activity among youth (Sothern et al., 1999). In an earlier era this was inconsequential because children moved naturally in their daily lives (Blakeslee, 1998), and they could not wait to engage in play and activity (Welk, 1999). Because childhood obesity is on the rise in Canada (Limbert, Crawford, & McCargar, 1994; Pate & Shephard, 1989; see Table A1, Appendix A) increasing health costs due to physical inactivity are of growing concern (Health Canada, 2001).

Lack of fitness has turned up in research studies among adults and children, despite reports that link the lack of exercise and disease (Powell, Thompson, Caspersen, & Kendrick, 1987; Young & Steinhardt, 1993). For example, a sedentary person has six times the risk of getting heart disease as someone who is active (Shephard & Balady, 1999). The amount of time children spend in front of the television[10] (see Table B1, Appendix B; cf. Armstrong et al., 1998), along with the 30 hours a week that they expend sitting in school, surpasses the time that they spend in any other activity, including sleep.

Beyond the detrimental influences of television (Armstrong et al., 1998), other forms of lethargy, such as the computer screen,[11] are dominating the lives of children in Westernized cultures. The urban Kenyan schools are not exempt from the fear of potential computer saturation. Wa Gacheru (1991) cited a renowned Kenyan educator as saying, "*Makini ni shule nzuri sana lakini sasa wanaharibu kuleta majina kufundisha watoto wetu*" (p. 5). This translates as, "Makini is a very good school, but now they are spoiling it by bringing in machines to teach our children." This view echoes the thoughts

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[10] Statistics Canada (2003) stated that in 2001 Canadian children ages 2-11 spent an average of 14.2 hours per week watching television. Video games and the Internet were not included in these data because there have not been comprehensive studies done to date on Internet use by children in Canada.

[11] There are limited data available on children's computer use in Canada, but studies in Britain have suggested that the use may be quite extensive. One inquiry headed by Jo Bryce (Leake, 2001) looked at students who were spending an average of 18 hours a week in front of the screen. A similar study by Mark Griffiths (Leake, 2001) identified moderate computer use as no more than two hours a day. On the extreme end of the spectrum one boy "spent 70 hours a week at his computer" (Leake, 2001, ¶ 14) and experienced withdrawal symptoms when he took a break for a few days.

of many North American educators' decades ago; in actuality, what was once a fear has now become a reality, because the impact of advanced technology remains blurred.

Additional computer use indicators are found in Statistics Canada (1999b) reports, where it was found that household Internet use increased from 29.4% in 1997 to 35.9% in 1998 and to 41.8% 1999. The data suggest a predicted growth pattern of at least 6% each year, signifying the likelihood that the majority of households in Canada have at least one Internet user in 2003. This trend is supported by topical data:

> A recent survey by PricewaterhouseCoopers (N = 805 Canadians) indicated that 43% of Canadians have access to the Internet from home. Including access from work, approximately 65% of the Canadian population has access to the Internet. Many survey participants (20%) indicated that they were presently not connected to Internet, but reported a plan to subscribe to Internet services within the next year. (Lavoie, 2000, ¶ 2)

One of the outcomes, among other factors, is that play habits have become more passive with the new technology because children are spending increasing amounts of time on computers and playing video games (Belfry, 1997). Although computers achieve technological advances in schools, the well being of the body suffers a major setback. The Council on Physical Education for Children (2001) reported that

> Children need a variety of movement experiences to develop a healthy mind and body that is capable of learning. Inactivity is considered a major risk factor for heart disease and patterns of inactivity may begin at early ages. As a result of parents working outside the home, neighborhood safety issues, and a lack of community support, a growing number of children have limited time to participate in unstructured play in their neighborhoods. They spend more time watching TV, playing computer games or other sedentary activities. The result of this inactivity, coupled with poor nutritional habits, is more children are overweight and obese, showing early signs of heart disease, diabetes and other serious health problems. The involvement of young children in daily physical activity during school hours therefore is critical for their current and future health. (¶ 2)

These disturbing statistics point to decreased activity among children and youth, and although "health fairs" (Melnychuk & Zukiwski, 1998) have emerged to encourage

personal health and well-being, the once naturally occurring strength and growth development in prepubescent children (Shephard, 1982) may soon disappear with the onset of inactive lifestyles. The Council on Physical Education for Children further highlighted the value of free playing time for children, yet the time for creative play is so depleted that research studies and position papers have emerged on the value of recess for children (Council on Physical Education for Children, 2001; Jarrett, 1998; Pellegrini & Davis, 1993). Play that engages more of the body than the metacarpals is endangered. Postman (1985, 1992) appropriately warned of media addiction, Aronowitz and Giroux (1993) deemed technoculture as the "new form of life," and Giroux (1992) added that critical media pedagogy has not yet been developed. This is leaving youth at risk. Opportunities for children to engage in active and imaginative play are diminishing, leaving them few alternatives but to sit and be entertained. This domination in industrialized daily life has led to the impairment of public health:

> The public health burden of inactivity can be measured in terms of premature death, individual reduction in quality of life due to suffering related chronic disease and conditions, and the cost of treating disease that could have been avoided, or at least reduced, if the population had been active. (Canadian Fitness and Lifestyle Research Institute [CFLRI], 1998, p. 25)

What was at one time an innate disposition to hypertrophy is becoming a condition of atrophy in preadolescents. The societal circumstances now endured have drastically transformed existence, as it was once known in childhood. Reflecting on my own childhood, I recall that movement had an existential presence. I continue to wonder how serious the absence of movement in the lives of today's youth will become before we begin to awaken.

Awakening From Descartes' Nightmare

To dwell in a nightmare is to fear living; . . . motion overcomes inertia.

If we have fallen asleep while children are immersed in a motionless environment, then it is imperative that we begin to engage in conversations that begin to heal the mind/body separation and advance a nondualistic pedagogy. Jardine (1998a) highlighted the gravity of Descartes' attempt to "free inquiry from unquestioned

obedience to authority" (p. 9) and the nightmarish cost of dualism now being passed through the generations:

> The prelude to this paper is not offered as an isolated episode. It voices deep currents that haunt our lives as educators and that may be coming to haunt the lives of our children. We are still living in Descartes's dream, but this dream is slowly, perhaps inextricably, becoming a nightmare. In education, we must consider whether we are passing on this nightmare to our children—the nightmare of pristine self-clarity and dominion over the Earth as paradigms of understanding—or whether we are opening up the possibility of awakening from it. (p. 8)

He further exposed this disengagement as a severing of "our connections with the Earth" (p. 9); however, the cost of dualism neither begins nor ends with this disconnectedness. The value of movement for the child needs to be highlighted, not just as a form of exercise, but as a way of understanding, a way of being in the world.

Thus far I have briefly discussed mind/body dualism from philosophical and empirical views. I now proceed by exploring a monist perspective via presenting some arguments for the physiological and psychological benefits of movement, with the intent of moving towards a nondualistic, embodied view of humans (Rintala, 1991).

Dr. John Ratey[12] (as cited in Kong, 1999) of Harvard Medical School underscored the benefits of an active mind and body:

> Emerging new research in animals and humans suggests physical exercise may boost brain function, improve mood, and otherwise increase learning. . . . The research raises questions about the recent national trend toward cutting physical education programs, some scientists and educators said. Such cutbacks are a "crime" considering the new research showing exercise's benefit to the brain by improving blood flow and spurring cell growth. (p. A1)

The increase in cerebral blood flow provides an explanation for the general feeling of well being that individuals experience following exercise. It may also contribute to the

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[12] Although Dr. Ratey did not directly conduct the brain research, he read and compiled brain research data and contributed to what scientists and educators can learn from it (J. Ratey, personal communication, Spring 2000).

alertness and creativity that children display following a vigorous engagement in activity (Taylor, 1989). DeMarco and Sidney (1989) linked physically active children with increased self-esteem and reduced mental stress. Similarly, in a course-based research project, Hiebert (n.d.) found that participation in a regular exercise program has an inverse effect on stress levels after three months. The study purviews the relationship of exercise, education, and stress, utilizing several control groups.[13]

Shephard and Balady (1999) have research compilations that find that regular exercise can: prevent and lower hypertension, decrease blood pressure, lesson the chances of developing diabetes as an adult, reduce the formation of dangerous blood clots, increase the production of nitric oxide to assist blood vessels contraction and relaxation, assist weight loss and body composition, improve cholesterol levels and cardiovascular function, and create muscle cells. In fact, exercise at a moderate level can even build immunity (Shephard & Shek, 1994, 1995). Appropriate regular physical activity can be effective in preventing the adverse effects of heart disease and stroke (Heart and Stroke Foundation of Canada, 2001; Kuntzleman & Reiff, 1992). Cristell, Hutchinson, and Alessio (1997) posited the benefits of exercise in improving pure-tone hearing and temporary threshold shifts.

This body of empirical research is staggering, yet very little change has come about in public and pedagogical response. Children who were once naturally disposed to an active play world are now confronted with a number of entertaining movement-replacing devices. It is as though society is daydreaming or night(maring) and cannot manage to gain consciousness.

Contributors to the Deep Sleep

> If we could give every individual the right amount of nourishment and exercise, not too little and not too much, we would have found the safest way to health.
>
> (Hippocrates, 460-377 BC)

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[13] It is noted that the fitness levels of the participants in this study were measured using the Cooper fitness test. This test consists of a 12-minute run and categorizes fitness levels by the distance covered in the allotted time. Although it demonstrated an increase in the running ability of the participants, some would argue that the test is not comprehensive enough to identify overall fitness improvement, which might better be measured in terms of oxygen intake (Shephard & Balady, 1999).

Evidence of dualistic anaesthesia is revealed in the everyday lives of children. Although research has pointed to the dangers of inactivity and the benefits of movement in everyday life, current ways of living in modern societies appear to lean towards the absence of the body. Lifestyles, pedagogy, and conflicting discourses all contribute to the current crisis.

Lifestyle Barriers

The CFLRI (1999b) outlined several barriers to children's becoming more active, as reported by parents:

* Lack of skill and ability—13% of Canadian parents strongly agree that their children do not feel they are good at sports and physical activity.
* Excessive cost—26% of parents strongly agree that the dollar costs associated with their children doing physical activity are too high.
* Lack of information—20% of parents strongly agree that there is not enough information on local physical activity and sport opportunities available for children.
* Inconvenience—16% of parents strongly agree that the hours and class times offered by their local centres do not suit the needs of their children. In addition, 19% strongly agree that it is too hard to get to places where their children can be active.
* Program issues—22% of parents strongly agree that there are not enough programs, services, or facilities in and around their local communities that offer opportunities for their children to be active. In addition, 18% strongly agree that the programs and facilities available are not the right types for their children.
* Lack of social support—23% of parents strongly agree that there are not enough places where a family can be active together. In addition, 17% strongly agree that it is too difficult to find the right type of coaching or instruction for their children, and 15% estimate that it is too difficult to find other people with whom their children can be active.
* Safety concerns—13% of parents strongly agree that safety concerns keep their children from walking or bicycling. Of those concerned with safety

> issues, 22% strongly agree that sidewalks and bike lanes are not properly maintained, and 21% strongly agree that sidewalks and streets are poorly lit. (¶ 1-8)

Canadians are finding it difficult to engage in activity, individually or as families, as the places and spaces for children to be active and play seem to be diminishing. Safety, quality programming, convenience, and rising costs are viable concerns that require validation through active and transformative response. Imagine the play environments if the opportunities to be active were just as convenient as the advanced technological devices accessible to children. This availability of convenience technology also has a significant role in today's sedentary lifestyles:

> A highly technological society makes it increasingly convenient to sit still and discourages activity in both young and old, according to the U. S. Surgeon General. . . . Movement is evolving out of daily life because of remote controls, telephone headsets, elevators, drive-through windows and reliance on vehicles to get to work and school. (Hagan, 2001, p. B5)

The youth seem most stricken by this changing environment. The Foundation for Active Healthy Kids and Ontario Physical and Health Education Association (2001) identified six factors that influence youth engagement in an active lifestyle: competence, motivation, self-esteem, competition, fear of injury, and time management. Thus one of the challenges is to address the vast numbers of youth who do not feel competent or motivated in physical activity and for whom competition or fear of injury is a hindering factor. Is it possible to reverse the detrimental effects of a changing environment in the lives of youth? What role might schools and pedagogues play in addressing the changes children are now faced with? Even in the absence of pedagogy, it is possible for movement to find a presence.

The Absence of Pedagogy

The mind overshadowing the body is a common characteristic of educational practice: Children have been made to sit in desks for years while educators strive to educate their minds. A time-out may be taken for some movement, but more often it takes the form of physical training rather than an authentic educational union of body and mind. Mind/body dualism is perpetuated by the need for academic achievement and the

attempt for a quick fix in the literacy challenges that educators face. As a result, the desk is the sole source of corporeality in the education of the mind; "the desk" is an integral part of the problem.

Were children given the choice, it is doubtful they would sit in desks all day. Yet year after year this is an expectation of children as young as five years of age. This sort of spatial confinement can negate children's "becoming" (Sawada & Caley, 1990), their way of living in the world. I think of these words each time I become entrapped by a pedagogical mode of constricting, restricting, and essentially stifling the creativity of children. The classrooms are not devised for movement while the curriculum is valued yet bulldozed through year after year. Research has suggested that I am not alone in my thoughts.

The pedagogical relationship iconicized by the desk is so significant yet frequently overlooked in formal schooling. The CFLRI (2001) maintained that research conducted in schools demonstrates children have fewer discipline problems and display less aggression when participating in daily physical activities. Lumumba (as cited in Wa Gacheru, 1991) stated, "One way of developing well rounded character among the youth is by involving them in various games and sports." He added, "Through physical activities like games and sports, students not only develop better coordination and self control, but also quickness of thought, a sense of good gamesmanship and fair play, as well as the ability to cooperate with others" (p. 6). However, education is often a matter of survival or a struggle to cover the curriculum:

> Recent cutbacks to school physical education programs, which include physical activity instruction and intramural programs, should be of concern to parents. The rationale behind such decisions may be to increase the time dedicated to subjects considered "more serious," but the decision is perhaps a self-defeating one. In fact, physical education enhances academic performance and should receive equal priority in the timetable. (CFLRI, 2001, ¶ 1)

Children are so often lost in political agendas while schooling simulates training more than an opportunity for them to become educated. Pedagogy is absent (Kentel, 2001). Ped παιδος (child), and ago αγο (lead) are engulfed by the need to direct or the drive to accomplish. This is ever present in the way physical education is regularly approached. It

is not an education of the mind and body per se, but an exercise in physical activity: After all, it is good for the children to run around for a while.

The benefits of movement are evidenced in research studies spanning decades that indicate that physical exercise boosts self-esteem, reduces behaviour problems, improves academic performance, and boosts brain function (Bamford & Makowski, 1990; Fishburne, 1983; Halas, 2001a, 2001b; Keays, 1993; Kong, 1999; MacKenzie, 1980). Therefore, physical activity finds a place in the curriculum, as minuscule as its residency might sometimes be. Shephard et al. (1982) asserted that when time devoted to academics is reduced to allow for more physical education, the academics are not found to decline. These findings are analogous to the work by Maynard, Coonan, Worsley, Dwyer, and Baghurst (1987); unfortunately, they have modest altering effects on pedagogical practice. The Canadian Association for Health, Physical Education, Recreation, and Dance (CAPHERD; 2001) maintains that children greatly benefit from at least 30 minutes of quality daily physical education; however, less than 5% of Canadian schools have taken up the cause;[14] thus the value of movement is not as widely acted on as it could be. Movement understanding is not a priority in many educational environments.

Saffici (1999) contended, "Physical educators need to be equipped with understanding of the world beyond the gym and playing field" (p. 140). Although the value of more fully qualified physical education specialists (McKenzie, Sallis, Faucette, Roby, and Koldy, 1993) might be that children's fitness needs are adequately met, the risk is that children may not come to understand their bodies beyond what is deemed physical. When education is compartmentalized, the possibility that children will leave the room for 30 minutes of physical activity, only to return to sit in desks for the remainder of the day, is heightened.

Desks, by design, are meant to keep people in their proper place. While physically providing space for work and storage, desks also function to maintain order. What is the pedagogical interest served by desks? Are they mere inanimate objects, or are they the "natural" technological footprints of mind/body dualism? Conceivably, the fundamental quandary is not the desks at all, but rather the absence of pedagogy in the way that

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[14] CAHPERD (2001) statistics indicated that only 765 out of more than 15,800 Canadian schools have been formally recognized for quality physical education on a daily basis.

children are confined to them. This was identified nearly a century ago (Welton, 1912), and continues to be a dilemma. Physical education encompasses more than some token minutes in the gym or on the playing field because it contributes to how children come to understand. When we think of movement literacy, we must always think pedagogically. When we think pedagogically, we must consider the question of the desk. The desk, resembling the five-shillings coin, is an icon for what is valued. The desk is equated with literacy; the coin is equated with talent. The young Kenyan boy led us to the understanding of the talent as something playful. Might we also be led to understand the desk, the place of learning, as something playful?

The absence of pedagogy manifested in the presence of the desk must be understood within the presence of pedagogy and the absence of the desk. The words of "John of the Cross" (as cited in Smith, 1999) expound the recursiveness of absences and presences:

> To come to the pleasure you have not
> You must go by a way you enjoy not
> To come to the knowledge you have not
> You must go by a way in which you know not
> To come to the possession you have not
> You must go by a way in which you possess not
> To come to be what you are not
> You must go by a way in which you are not. (p. 74)

To come to the presence we know not, we must go by the way in which we dwell not. The presence of the body manifests itself in the absence of the desk. What needs to occur is a cohesive presence of the body with the presence of the desk. An understanding of education and physical education is a precondition in this pedagogical shift. Physical education is superlative to physical exercise, though rarely understood for its didactic value: It remains a distinct domain severed from cognitive understanding (N. Melnychuk, personal communication, 1989). This misconception, coupled with severe cutbacks to the arts and physical education,[15] exacerbate the lack of attentive pedagogy in children's

[15] This is not only a local problem: "Primary schools in England and Wales have halved the amount of time allocated to physical education in the last five years" (BBC News, 2000, ¶ 9).

learning. Children who are rarely given the opportunity to learn in climates of possibility are becoming the products of restrictions, first placed on educators, and then channelled down to them. Even when attempts are made to move learning beyond classroom walls, the desk still has an overwhelming presence (see Figure 1).

Figure 1. Pedagogy and the desk (Canadian Wildlife Federation, 1985; used by permission).

Our conceptions of literacy are so focused on the desk that children endure a neglect of the body and disconnections with the earth due to perceived constraints. In addition, governmental organizations measure what children know with their minds and disregard what they know with their bodies, perpetuating even further dualistic discourse. Mind/body dualism has even taken up residence in physical education discourses where a predominantly monist view might be expected. It has even penetrated my own discourses in an attempt to avoid distinctions by making distinctions. If mind and body are conjoined in an integrated whole, why do I continue to separate them in my conversational explorations?

Conflicting Discourses in Physical Education

Physical education has undergone a range of changes over the years. How physical education is valued both within and outside of the field is an enigma. In many of the discourses, physical educators appear to be on separate paths, as Hickey (1994) explained:

> The dominant discourses of physical education, it is argued, constrain and restrict the learning potential of this subject and reinforce a range of historically and socially constructed ideological beliefs (Kirk, 1992). The technical tradition is thought to perpetuate an array of questionable values which privilege only a minority of the population. Critical commentators argue that physical education as a cultural practice in our schools can no longer be seen as self-evidently good but needs to be rethought to embrace a more inclusive set of values. (¶ 5)

Physical education discourses seem to have adopted their own form of dualism. This dichotomy is evident in research as well as classroom practice (O'Sullivan, Siedentop, & Locke, 1992; Rink, 1993). "The quantitative orientation is characterised as a technical or behavioural offering which has its roots in the natural sciences. This tradition seeks to describe pedagogy in terms of 'empirically-based' research from which generic teaching behaviours can be established" (Hickey, 1994, ¶1). Quantitative discourses often refer to the science of teaching. "Not content to describe teaching in terms of generic processes, the qualitative tradition is more concerned with understanding and interpretation" (¶ 2). It proposes an embodied view of physical education.

The quantitative/qualitative dichotomy is problematic in the way that physical education is approached. On one hand there are proponents of the *homo mechanicus* view (Ross; as cited in Malloy, 2001), which dominates the discourses in the field of kinesiology; and on the other hand there are those from a pedagogical orientation who regard "persons as integrated beings" (see Ross, 2001, Chapter 9). Fernández-Balboa (1997) regarded the "traditional technocratic" (p. 121) orientation as a roadblock to a more holistic view in physical education and the possibility of it contributing to a better world. A traditional emphasis that is based on a sport model of physical education (Kirk 1997a) is likely decades away from being reconceptualized in theory and practice;

however, educators must embrace this challenge for the overall benefit of children. Following is some of the rationale for scrutinizing current physical education pedagogy.

The perpetuation of traditional discourses in physical education may be a contributor to its apparent distinction from what are considered academic areas. Although those with a traditional view in the human kinetic field are well intended, physical education must change in order to realize its potential. The students of today are resisting traditional pedagogical approaches to the field (Gibbons, Wharf Higgons, Gaul, & Van Gyn, 1999; cf. Ennis, 1996). Their interests in physical activity are rarely of the sports tradition and are primarily of an individual nature (see Figure C1, Appendix C).

Studies in Britain have posited that, although children are aware of the importance of physical activity, they do little about it:

> The National Diet and Nutrition Survey, published in September last year, revealed 40% of boys and 60% of girls spend less than one hour a day doing "moderately intense" exercise. But most were aware that exercise was important for their future health—96% of 13 and 14-year-olds said it was important. (BBC News, 2001, ¶ 14-15)

While children know in their minds that exercise is "good for them," they do not seem to have the opportunities to act on that knowledge. They are left not knowing how to do what they know. There is an increasing need to look at research methods that are "more sensitive to depth and context" (D. Sawada, personal communication, 1998), that will explore the underlying current of why youth inactivity is so popular and address the gap between the knowledge of movement and the pedagogical practices that exemplify a presence of the mind and body.

Towards a Solution: Movement Literacy as an Entry to Healing the Discourse Split

One of the challenges of the new millennium is to find passageways to opening up the discourses of two paradigms. Movement literacy reveals an impending fusion, which may bring the emphasis of children's fitness and development of motor competencies together with the significance of experience, understanding, and aesthetics in movement. In order to pursue understanding in a way where the line drawn between mind and body, quantitative and qualitative, movement and literacy begins to vanish, critical discourses

of physical education are required internally as well as externally (Fogarty; as cited in Placek & O'Sullivan, 1997). A confluence of the systemic and generative mindscapes[16] (Caley & Sawada, 2000) with the landscapes of the body or *bodyscapes*[17] is imperative. This is difficult:

> It is hard, very hard indeed, for an individual to change his behavior and seek a more sane and less destructive personal ecology (it means changing many things, including the work that you do, the way that you live and the things that you believe); it is harder still to convince large numbers of people to consider the consequences of their total behavior and modify this behavior so as to alleviate its destructive results. (Daniel Kozlovsky; as cited in Caley & Sawada, 2000, ¶ 1)

Amalgamation requires the proponents of qualitative inquiry to value the contribution of quantitative research and the supporters of empirical inquiry to become aware that quantitative measures are not consistently valid or reliable. Because "there is no one-size-fits-all model of educational practice" (Richarz, 1993, p. 85), we must remain open to the possibilities opened up by conversational encounters. Is it possible for quantitative and qualitative discourses to find a common ground in educational practice?

When results of empirical studies are inconsistent, new questions are raised. At times these questions cannot be answered via empirical investigations. For example, the CFLRI (1998) found that parental conceptions of the amount of time children spend in physical education is on average three hours a week. This contrasts with data identifying that "fewer than 50 schools in Canada offer three or more hours of physical education weekly" (p. 22). Statistics Canada (1999a) indicated that the majority of Canadian adolescents and youth are active according to survey results (see Table D1, Appendix D). However, Harvard School of Public Health (2000) researchers revealed that, "children demonstrated a misperception of their physical activity, estimating that they had engaged

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[16] Caley and Sawada (2000) described Maruyama's mindscapes in connection with the deep ecology movement:

> In discussing Maruyama's work, we take his use of the term "epistemologies" as equivalent to our use of the term "philosophies." Further, he uses the term "Mindscapes" to refer to his typology of epistemologies. This charming term suggests the metaphor of "landscapes of the mind" and "travel across and within landscapes of the mind" and therefore provides a ready vocabulary for transformation. (¶ 10)

[17] *Bodyscapes* is a borrowed artistic term intended here to explicate the need to consider the typology of the "landscapes of the body" when discussing transformation of personal epistemologies.

in one hour of vigorous activity the previous day when, in fact, they had only spent about two minutes playing vigorously" (¶ 1). While additional quantitative data with a varied methodological approach might explain some of the discrepancies (see Table E1, Appendix E), the underlying current of these inconsistencies is that both parents and children have misconceptions of how active they really are. A critical approach in the homes and schools might assist to determine the curriculum *as lived* and explore the reasons for erroneous beliefs by considering the experiences of the children and parents.

Another example of the need for qualitative and interpretive inquiry is in the indicated activity levels of Canadian youth. Data from the CFLRI (1999a) specify a decline in physical activity levels in youth as they progress in their teenage years (see Figure F1, Appendix F). The data also suggest that there is a more significant drop in the activity levels of girls. The statistics presented, however, do not indicate why there is such a decline and why a gap exists between the genders. This gap may be explained by the amount or type of opportunities for active engagement; however, the quantitative data do not reveal this. Because the intent of interpretive inquiry is to develop understanding, the methodologies it utilizes are more sensitive to the depth of the query. What is foremost is to pursue possible mergers through an engagement in conversations that address the declining activity levels of youth from various perspectives.

The possibility of merging the quantitative/qualitative discourses can be demonstrated in today's medical practices. Those from a qualitative tradition may explain mind/body unity experientially or existentially. Technocratic traditionalists may describe the mind/body relationship in terms of a scientific model (Vaughn, Davis, & O'Connor, 1992; see Figure G1, Appendix G). Human gait is based on scientific and experiential interactions. People walk differently when they are happy than when they are sad; thus the mechanical principles involved in human gait are impacted by experiential conditions. The two interact. The field of movement requires the same conception of integration because the contrasts in the technocratic and critical orientations are substantial (see Table 1). Mind/body unification can be explained scientifically as well as philosophically; however, the inherent difficulty in the dominance of mind over body is predominantly linked to what we value and what we invest in. If we continue to ignore

the significance of the body while we invest in other educational priorities, the possibilities for mergers among pedagogic discourses begin to wane.

Table 1

Technocratic and Critical Contrasts in Physical Education

Technocratic	Critical
Body as machine	Body as coexister
Quantitative measures	Qualitative understandings
Empirical knowledge	Experiential knowledge
Conclusion by proof	Conclusion without conclusion
Confirmation by data	Description of data
Group focused	Individually focused
Theory oriented	Practice oriented
Rules of movement	Possibilities of movement
Movement as perfunctory	Movement as passage
Learning by imitation	Learning through experience
Mind as conductor	Mind as coexister

In order to address the conditions that have led to youth inactivity, the scientific basis for mind/body integration requires unification with the critical experiential foundation. This is not an easy task. Those in the human kinetic field need to recognize that studies of human movement go beyond what is measurable in sport and fitness. Those from a critical perspective must acknowledge the contribution of empirical research to studies of human movement. Each tradition is obliged to bring into being inclusive movement discourses in order for any reconciliation to occur. "However, rather than identify these features as places for a potential merger, both traditions are reluctant to concede any of the principles of their practice at any potential nexus" (Hickey, 1994,

¶ 23). Although both traditions are well intended from their individual perspectives, what requires realization is the potential harm that is caused by a refusal to regard the "other." A merger for the benefit of children needs to be situated in a milieu of respectful possibility. Exploring discourses of movement literacy where technocratic and critical traditions find a commonplace spawns a pathway to inclusive conversation.

CHAPTER THREE
MOVEMENT LITERACY – CONVERSATIONS OF POSSIBILITY

Discourse Practice—Practicing Discourse

We never come to thoughts, they come to us. (Martin Heidegger)

The means to accessing unity in the mind/body dilemma lies within inclusive conversation. Not that we desist engagement in discourse that distinguishes between the cognitive and kinetic aspects of knowledge, but if we recognize that literacy occurs when the body and mind are fully synchronized, we have indeed reached an illuminated understanding of learning. Gee (1996) attempted to inspire educators to "think about reading, speaking and listening in much the same way they think about finely coordinated activities-like dance, music and sports" (p. 5). It may be worthwhile—altering Gee's line of thought—to stimulate thinking about movement and aesthetics in the ways that are currently envisioned in language and other acknowledged cognitive activities. At first glance, it appears that these are opposing purposes leading to divergent outcomes; however, by looking more deeply into the underlying objective, a singular aim is unearthed, albeit distinct in origin. Gee explained:

> As we engage in dancing, making music, or playing sports with others, our decisions and movements simultaneously coordinate (guide) and are coordinated (guided) by those other people, as well as by various sorts of props, spaces, objects and ways of using language and other sign systems (like signals and music). People, props, spaces, objects, and signs—for example, athletes, playing equipment, playing fields, gestures and signals—synchronise. When we are part of such coordinations we take on characteristic identities and we are (somewhat paradoxically, perhaps) both active (guiding) and passive (guided) at the same time. . . . When we write or read, speak or listen, we coordinate and are coordinated by specific identities, specific ways of using language, various objects, tools, technologies, sites and institutions, as well as other people's *minds and bodies* [italics added]. . . . What is important is not the words (oral or written)

> themselves, but the larger and specific coordinations of which they are a part and in which they gain their significance. (pp. 5-7)

Discourse, as described by Gee (1996), is about more than just language (if there is such a thing as *just* language). Within the recursive synchronicity of coordinations, language and action create a complementary existence. Within this existence, literacy discovers a new place, beyond the cognitive paradigm, to include social, cultural, aesthetic, and kinesthetic knowledge (Luke, Comber, & O'Brien, 1996). "Thus the study of literacy . . . transcends any one discipline" (Gee, 1996, p. 13). Despite this transcendence, however, movement falls short of having a true presence in literacy discourses.

Discourse discussed by Smith (1999) is an "in-house language" (p. 60) used by groups of people in conversations that are developed over time. Heidegger (1996) contributed:

> The complete disclosedness of the *there* [italics added] constituted by understanding, attunement, and falling prey is articulated by discourse. Thus discourse does not temporalize itself primarily in a definite ecstasy. But since discourse is for the most part spoken in language and initially speaks by addressing the 'surrounding world' in taking care of it and talking about it, making present has, of course, a privileged function. (p. 320)

Discourse and speech, according to Heidegger, have a specifiable function that manifests itself in language. To understand the discourse of the mover, the dancer, the actor, Discourse with a capital D[18] must be the focus (Gee, 1996). Discourse is of the body and in the body. The body is an integral part of what becomes Discourse, or what Discourse is. Merleau-Ponty (1962) observed, "Thus speech in the speaker, does not translate ready-made thought, but accomplishes it" (p. 178). Language speaks, and what is spoken is accomplished in the body as it is in the mind. Gill (1991) concurred:

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[18] Compare discourse and Discourse as described in Gee's (1996) account:

I have called such coordinations 'Discourses' with a capital D ('discourse' with a lower case d I use for connected stretches of language that make sense, like conversations, stories, reports, arguments, essays and so forth, thus 'discourse' is part of 'Discourse.' 'Discourse' with a capital D is always more than just language.) (p. 6).

> At the most fundamental or primordial level, language is a mode of physical behavior, whether in relation to the sound-producing mechanisms of our upper body or to the movements of our facial muscles, shoulders, arms, and hands. Even posture and gait, as well as sitting and standing (or refusing to do so), speak eloquently within various contexts. In the final analysis, the discernment of meaning, whether at the infantile or adult level, is dependent on our ability to comprehend the significance of physical sounds and movements in relation to broader behavior patterns and environmental settings. (p. 92)

Gill's (1991) reference to environmental settings is highly significant. Language is how we communicate, how we relate to and interact with one another. "Discourses are ways of coordinating and integrating words, signs, acts, values, thoughts, beliefs, attitudes, social identities, as well as gestures, glances, body positions, objects and settings" (Gee, 1996, p. 6). Discourses are part of our identity integral to our being in the world: They transform us as we move from conversation to conversation. Discourses connect to language in an inseparable manner:

> The celebrated distinction between language and discourse, or "langue" and "parole," or system and usage, is one of the most fundamental conceptions of modern linguistics, but also one of the most disputatious. Though he probably intended to protect linguistics from absorption by neighboring sciences, the resolution at the end of Saussure's Cours—"the true and unique object of linguistics is language studied in and for itself"—encouraged scholars to believe that the two sides could and should be kept separate. Yet as an empirical human phenomenon, the language itself is never given or present for observation, nor is it known to any one speaker. What is given and present is always the text or discourse, and whatever any one speaker "knows" of the language must be an abstraction and summation from experiences with text and discourse. Even the isolated sentence treated as an object for analysis is part of the discourse of the analysis; its context is not dissolved, but merely transformed. (de Beaugrande, 1993, ¶ 20)

To speak of language one must speak of discourse; to speak of discourse one must speak of language: The two are intertwined. Conversation, the embodiment of discourse, in no

way occurs in isolation. Conversation is a milieu where discourse and language, knowledge and action, minds and bodies amalgamate.

The potential for mind and body mergers exists within conversation. Rees, Feingold, and Barrette (1991) called for educators to find ways to link discourses in physical education and to pursue conversation that diminishes the academic/practitioner distinction. Theory/practice dualism is perpetuated by exclusive conversation in the educational field. Part of the difficulty in this form of dualism is that research discourses do not find their way into practice (Hellison, 1991). Theorists continue to talk with other theorists and practitioners have conversations amongst each other, limiting the potential for transformation in pedagogic thinking and practice. Thus, ideas are talked about but rarely acted on. Kirk, Macdonald, Penney, and Braiuka (1997) appear to have agreed:

> Educational discourse embodies the key concepts and language central to meaning making within a particular field of knowledge, and so forms the discursive resources curriculum developers, educational practitioners and learners must access in order to understand and engage in pedagogic practice and to challenge and change these practices. (¶ 5)

If we value movement, literacy, and, foremost, the child, then finding a way of opening up educational discourses that penetrate the barriers of mind/body dualism, quantitative/qualitative dualism, and theory/practice dualism is imperative. Because this is clearly an astronomical undertaking, a more modest proposal is suggested in this dissertation: an engagement in discourses that lay out pathways to new conversations, which ultimately open up the walls erected through dualistic notions. Moving beyond what is, and what caused what is, advances the conversation. Forward movement is looking to discourses that bring about healing and solutions to the pedagogical disarray. Therefore, for this reconciliation to transpire, it is essential to engage in discourses that are nondualistic in origin.

A Nondualistic View of Language

Language *speaks*.

This means at the same time and before all else:

language speaks. (Martin Heidegger)

Movement language remains problematic due to the complex nature of language itself. Heidegger (1971) insisted:

> We encounter language everywhere. Hence it cannot surprise us that as soon as man looks thoughtfully about himself at what is, he quickly hits upon language too, so as to define it by a standard of reference to its overt aspects. (p. 189)

As language is everywhere, so is movement. This is why movement (language) is so difficult to understand and it is so challenging to know its meaning. Heidegger (1971) added, "Still, to talk about language is presumably even worse than to write about silence" (p. 190), suggesting that talking about it will not resolve the language problem. His approach is one of acceptance, recognizing language for what it is. He contended, "Language itself is—language and nothing else besides. Language itself is language" (p. 190). Grounding language in something that is not itself language was of no interest to Heidegger. Nor did he use language to explain what it is. Heidegger's notion of language was to let it be. He surrendered to what language does, what it accomplishes. "Language speaks." The same surrendering is required for what movement does, what it accomplishes. "Movement speaks."

Part of the difficulty of language lies in metaphoric uses: viewing language as song, language as dance, language as movement, or language as existence. But what do the metaphors represent here? What is being said? Language *is* movement? Movement *is* language? Language speaks and language *moves*. Language dances, language sings, language expresses, language *is* as movement *is*. *Movement* speaks. Perhaps the emerging metaphor is not that movement is language or language is movement: Language speaks/movement speaks suggests that they accomplish what they accomplish, in the same way. Language and movement have the same origin, and that origin is Being, Dasein, existence; however, this unleashes another problem:

> The hard thing is to *accomplish existence* [italics added]. The hard thing consists not only in the difficulty of forming the work of language, but in the difficulty of going over from the saying work of the still covetous vision of things, from the work of the eyes, to the "work of the heart." (Heidegger, 1971, p. 138)

How then is existence accomplished, or is it accomplished already? The path to which Heidegger succumbed is refraining from defining language in a restrictive fashion.

Heidegger's purpose was to open language up to possibilities. What possibilities are unfolded when we begin to coordinate movement in language or language in movement?

In returning to what language is, what it accomplishes, it is sagacious to embody a radical view. Language speaks, yes, but it is concerned beyond that which is literary. Nietzsche (as cited in Atwell, 1984) offered this insight:

> We do not belong to those who have ideas among books, when stimulated by books. It is our habit to think outdoors—walking, leaping, climbings, dancing, preferably on lonely mountains or near the sea where even the trails become thoughtful. Our first questions about the value of a book, of a human being, or a musical composition are: Can they walk? Even more, can they dance? (p. 29)

It is as though Nietzsche was saying that books written without experience are empty or meaningless. Books are the written texts by which language is often characterized:

> Nietzsche goes on to say that he can tell when a book was written by someone bent over a desk, with 'a pinched belly' and 'cramped intestines.' The nature of such a book, he suggests, will correspond to the setting in which it was composed: it will be stale, 'cramped,' and narrow-that is to say, it will rehash old ideas, constrict the reader's mind, and erect barriers against novelty. Rather than expand the mind, such a book will shrink it. (Atwell, 1984, p. 29)

Was Nietzsche saying that language without experience, without being in the world, smothers the mind? Was he elucidating the movement that exists in language? What language accomplishes *is* movement. When language speaks, it moves; and whatever movement accomplishes, it does so with language. The young Kenyan boy who was handed a five-shillings coin initially had a playful encounter, one that moved. Later he used spoken language to explain his position: "Because I want to play." Gadamer (1976) insisted, "Every interpretation of the intelligible that helps others to understanding has the character of language" (p. 99). Movement is a language, but a language that moves beyond language, just as language moves; yet it accomplishes more. Language speaks, indeed it does, and in that speaking, it *accomplishes*—more than what is written, more that what is acted, more than what is danced, more than what is sung. Language exists in the flux. The flux of conversation is continuous movement, and from a hermeneutical point of view, movement forward. The flux provides a place of openness, of

discontentment with easy answers, and leaving the question at hand unresolved, yet moving ahead. Language moves. Movement speaks. How can we begin to coordinate this quintessence?

Movement and the Meaning of Meaning

The multivocal character of language, understanding, meaning, movement contributes to the complexities disclosed as we attempt to engage in nondualistic conversation.

> Meanings do not occupy single spaces, but are interrelated and interdependent; so must we be. Each of us in our focused areas must allow for personal subjective meaning to hold value and to incorporate it into our teaching and research, and provide a path for the truly multidisciplinary nature of movement in the future. (DeSensi, 1996, p. 529)

Gadamer (1976) asserted, "Expressions of meaning are first of all linguistic manifestations" (p. 98). He suggested that meanings originate in language. Lankshear (1996) appended, "However, it is not as though we first have meaning and then have language to express it. Rather, language is integral to realising meaning" (p. 20). Lankshear may have been more aligned with what Heidegger proposed. Language is language, language speaks, and meaning *is*. Dasein is ever present.

The complexities of movement are akin to the complexities of meaning. The derivation of full coordination of language and movement, body and mind, is realized in Being. The meaning of Being, of existence, continues to move:

> Everything that is experienced is experienced by oneself, and part of its meaning is that it belongs to the unity of this self and thus contains an unmistakable and irreplaceable relation to the whole of this one life. Thus, essential to an experience is that it cannot be exhausted in what can be said of it or grasped as its meaning. As determined through autobiographical or biographical reflection, its meaning remains fused with the whole movement of life and constantly accompanies it. The mode of being of experience is precisely to be so determinative that one is never finished with it. (Gadamer, 2002, p. 67)

The meaning of movement remains and will continue to remain undetermined. Analogous to language, movement continues to unfold within the horizon of

conversation. The conversational path laid out in understanding is what gives movement, language, existence meaning.

> Meaning is that wherein the intelligibility *(Verständlichkeit)* of something maintains itself. That which can be Articulated in a disclosure by which we understand we call "meaning." The concept of meaning embraces the formal existential framework of what necessarily belongs to that which an understanding interpretation Articulates. (Heidegger, 1962, p. 193)[19]

Heidegger (1962) added that "meaning is the upon-which" of a projection in terms of which something becomes intelligible as something; it gets its structure from a fore-having, a fore-sight, and a fore-conception (p. 193). In *Sein und Zeit*, Heidegger (1927/1960) contended, "*Sinn ist das durch Vorhabe, Vorsicht und Vorgriff strukturierte Woraufhin des Entwurfs, aus dem her etwas als etwas verständlich wird*" (p. 151). This translates literally as "meaning which is structured by fore-having, fore-sight and fore-conception is the whereupon of the project where something becomes understandable as something." *Entwurfs*, the project-in-draft, forms the horizon, the vision that moves beyond. The horizon, formed by meaning, is a horizon of continuous movement.

> A horizon is not a rigid boundary but something that moves with one and invites one to advance further. Thus the horizon intentionality that constitutes the unity of the flow of experience is paralleled by an equally comprehensive horizon intentionality on the objective side, for everything that is given as existent is given in terms of a world and hence brings the world horizon with it. (Gadamer, 2002, p. 245)

The meaning, or rather meanings, fashioned by the horizon are perpetually recursive. There is no arrival, no absolute knowledge, at least not in a human sense. Knowledge is shaped by experiences unfolded and moved forward in conversation. Conversation lacks finitude. Even the pauses in conversation move ahead as they allow for thought and full consideration of what is spoken by the other. Conversation thrives in the horizon. "'To have a horizon' means not being limited to what is nearby but being able to see beyond it" (Gadamer, 2002, p. 302). Thus conversation moves within and

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[19] In *Sein und Zeit*, Heidegger (1927/1960) italicized "*Begriff des Sinnes*" (concept of meaning). This emphasis was not added in this English translation.

beyond the horizon or vision of the conversers. The intent of conversation is first to move but, more significant, to move beyond.

When movement and literacy are partnered in discourses, the conversation advances and begins to encompass a nondualistic enlightenment. Conversation brings mind and body together via interplay between the participants. This interplay is language and movement in continuous negotiation. Language without movement is silenced. The written word continues long after its summary through conversation. Conversations about movement literacy speak, read, write, and move ahead traditional notions of literacy. Literacy and movement are both reconceptualized in a conversational partnering. How can this reconceptualization continue to move forward in nondualistic discourses? How might conversations about movement literacy advance engagement in critical pedagogical discourses and move toward a presence of a moving, transformative horizon?

CHAPTER FOUR
OPENING THE BARRIERS: METHODOS

> The method in 'getting clear,' or let us say in following the Greek met-hodos, the approach via which we proceed, is consequently dialogue. We enter into a discussion of what is expressed or said, of the thing to be understood, in order to come to an understanding of what it says and to recover its meanings to which we have been oblivious. (Smith, C., 1991, p. xix)

Presented thus far are the contrasting discourses of the mind/body dilemma and their pedagogical significance. Chapter One illuminated the pedagogical impasse that addresses me. Chapter Two provided primarily an overview of the body of empirical discourse that identifies to some extent the mind/body dilemma. Chapter Three pursued the mind/body separation within a body of qualitative discourses embedded in thoughts about language. The question of movement literacy is essentially a question of the life of the child and whether or not the child will have a hopeful future. The emerging question is how to proceed. The spaces between the boundaries of mind and body, the empirical and interpretive, and the theoretical and practical require mediation. A hermeneutical endeavour explores differences and contrasts as it is "engaged in the mediation of meaning" (Smith, D. G., 1991, p. 187). Evidence of Cartesian separation demonstrated in empirical data identifies the problem; yet the empiricists themselves admit that neglect of the body is a growing phenomenon (BBC News, 2001; Belfry, 1997; Health Canada, 2002). A hermeneutical encounter with the mind/body pedagogical dilemma will show that not only does hermeneutics offer a "*better* perspective on the world" (Packer & Addison, 1989, p. 14), as dangerous as the word *better* is to use here, but it is also the means to enter a conversation that transforms. Hermeneutical inquiry does not merely pursue transformation; it expects it (Ellis, 1998). Hermeneutics can encompass the conflicting empirical and interpretive discourses of body and mind, because its primary task is to understand.

How does a hermeneutical reading assist the understanding of movement literacy? It is apparent that hermeneutics will not clearly define or resolve the problem of movement literacy. In attempting to describe movement literacy, to break open the question and pursue the conversational spaces, however, hermeneutics keeps it in the

flux, open to possibilities, open to further description, open to true conversation. "The hermeneutical task is in fact never complete" (Gallagher, 1992, p. 13). Hermeneutics keeps the conversation going. Caputo[20] (1987) insisted, "Hermeneutics thus is for the hardy. . . . Hermeneutics wants to describe the fix we are in, . . . to get up the nerve to stay with it" (p. 3). To open hermeneutics to texts of the body is a difficult task and not regarded as the easy way out. Albeit repeatedly challenged, incarnate views of hermeneutics cannot be eliminated, "for hermeneutics always has to do with keeping the difficulty of life alive and with keeping its distance from the easy assurances of metaphysics and the consolations of philosophy" (p. 3).

Hermeneutics can be traced to the works of Erasmus in interpreting biblical texts, or even Aristotle. It is named after the Greek god Hermes, the *messenger*; however, the historical focus of hermeneutics is on the *message*. The early focus of hermeneutics was on interpretation of scriptures right up to and beyond the reformation led by Martin Luther. The key intention of Luther was to bring the Word into being for the people to interpret themselves. Prior to his reformative stance papal interpretations overshadowed the authority of scriptural texts. In his readings and interpretations of scripture Luther saw the need for correction. Luther spoke and wrote about change; however, the action of his thoughts triggered the beginning of transformation. By writing and posting his 95 theses on the door of the Castle Church, he initiated a conversation that remains in motion to this day. Luther's hermeneutic action led to transformation.

Schleiermacher revived hermeneutics in post-Renaissance times, focusing on reproduction of the author's intent (Gallagher, 1992). Neither Schleiermacher (1977) nor his cohorts (Dilthey, Betti, Hirsch) pursued textual conceptions beyond what were written. "By the mid - to late - 1800s hermeneutics was moving away from its status as a methodology of philology toward that of becoming a philosophy of meaning for all human expressions, written or otherwise" (Smith, 1993, p. 14). A broad textual inclusion has always been the intention of hermeneutics, according to the proponents of more

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[20] Caputo's radical version of hermeneutics is a synthesis of the methods of both Gadamer's hermeneutics and Derrida's deconstruction. (J. Caputo, personal communication, June 27, 2001). This is an unlikely fusion given the Gadamer/Derrida debate. Caputo can be credited, however, for his persistence in breaking open the spaces between hermeneutics and deconstruction and bringing forth what we do not know.

radical thought. Heidegger, for example, was intent on going "beyond the textual paradigm" (Gallagher, 1992, p. 7) in interpreting human understanding. The intent here is not to move historically through each hermeneutical stance because this has already been accomplished (see Gallagher, 1992; Smith, D. G., 1991, 2002). Rather, what is presented is the notion that there are distinctions in hermeneutical inquiry, while at the same time there are commonalities. Smith (1993) proposed, "Hermeneutics of all manner and variety agree that any interpretation of meaning must take place within a context" (p. 16). Understanding occurs where one is, however, where one is, is not a fixed position. Movement occurs in the circle of understanding. Although Gadamer (2002) highlighted variances in the conception of the circle, he revealed "the task of hermeneutics has always been to establish agreement where there was none or where it had been disturbed in some way" (p. 292). This mediation is what is necessary to bring body and mind together and to extend the textual view to movement, dance, and play. This view has already been accomplished in the works of the following hermeneutic pursuers.

For Heidegger texts included those things that could be understood beyond words. The argument can be articulated as follows. Existence in its very nature is corporeal. As children recognize their mothers, first by smell and sound, and later through vision and conversation, they come to know who they are. Similarly, I recognize my friends, colleagues, people with whom I interact, by their bodies, by the curvatures of their faces, and perhaps by their voices. As we share ideas and converse, we come to know each other. It is through our conversations with one another that we become intimate, that we recognize each other in ways not previously understood. I may recognize an individual's authorship in a passage, but I may not. If the passage is handwritten, the likelihood of recognition increases. Therefore, to regard texts as only of the mind is limiting, and to regard written texts as the only form of meaning is no less unfitting.

Because the intent in this inquiry is to encounter what is being investigated (Smith, 2002) by proceeding in a hermeneutic way, it is imperative to move beyond textualism and favour an "expanded notion of text" over a "narrow textual paradigm" (Gallagher, 1992). A view offered by van Manen, (1990) is desirable:

> Each artistic medium (painting, sculpture, music, cinematography, etc.) has its own language of expression. Objects of art are visual, tactile, auditory, kinetic

> texts—texts consisting of not a verbal language but a language nevertheless, and a language with its own grammar. Because artists are involved in giving shape to their lived experience, the products of art are, in a sense, lived experiences transformed into transcended configurations. (p. 74)

Fundamental to approaching the method utilized in this analytic process is accepting movement—namely, play, dance, motor engagement—as text. Art and movement, as text, offer a "timeless present" (Gadamer, 2002, p. 96). The meanings speak to us. The understanding within transcends what we know with our minds and speaks to our hearts. The self is very much alive in hermeneutics. We cannot be separated from our experience; experience embeds understanding and understanding embeds experience. Life, as much as it can be understood, is a moving life.

Viewing hermeneutics from a more fully embodied perspective where texts are those experiences, which generate meaning in life, is essential to exploring movement literacy. The task is to consider texts of the body and the mind, which keep the question in the flux and disregard closure. Accordingly, the conservative notion of the author's intended meaning is extended to the dancer, the player, the painter, the sculptor, the musician, and anyone who creates meaning in artistic expression. Understanding is part of what we see, hear, say, and do. This premise is central to a hermeneutical reading of movement literacy.

Hermeneutics, in its way of viewing experience as valuable, offers some sense to this whole confusion around the mind/body split. When we experience things, we experience them as a self-in-itself and not as a body or a mind. The movement experience is a conjoined body-in-mind/mind-in-body metaphor far from the *body as machine* disease so dominant in current discourse. The relation is viewed as complementary, as dancers relating an out-of-mind/out-of-body experience. It is not that their minds have left their bodies; nor have their bodies left their minds; rather, the body takes over without dominating the mind, and the mind takes over without dominating the body. The two are recursively connected and perceived to be interdependent. As the "interpretation of messages is central to our existence" (Packer & Addison, 1989, p. 1), so movement is also characteristic of this existential centrality. This co-existent and co-related premise is required, in the sense making process of movement literacy and, because of this, makes

hermeneutics not only attractive, but also essential to this dissertation. Thus the intent here is to draw from some of the key hermeneutical texts with openness to understanding and conversational engagement.

Because we are constituted in language,
because we know ourselves in language,
because we constantly write ourselves,
and rewrite ourselves,
and write our relations to others,
and seek to understand
the loneliness alienation separateness
we know always, we need
frequent opportunities to engage
in discursive practices,
and an environment which nurtures
desire, insatiable desire,
to know, to quest/ion, to seek.
(Leggo, 2002b, p. 3)

Each time we seek understanding or desire to know we begin with a question. "The essence of the question is to open up possibilities and to keep them open" (Gadamer, 2002, p. 299). As we explore possibilities, we move within the circle of understanding. Whether we quantify or qualify in our quest, we use language to do so. Language does not define who we are; language *is* who we are. Heidegger (1996) spoke of *being* as indefinable. To Heidegger, definitions close the door to possibilities. In his foundational work *Being and Time*, he kept the question of *being* open (Caputo, 1987). His emphasis was on uncovering; in a way, making bare (Deutsch *bloss*); that which is not seen:

> λογος lets something be seen *(ψαινεσθαι)*, namely, what the discourse is about; and it does so either for the one who is doing the talking (the *medium*) or for persons who are talking with one another, as the case may be. (*αποψανσις*) 'lets something be seen' *απο* . . . that is, it lets us see something from the very thing which the discourse is about. (Heidegger, 1962, p. 56)

Logos (*λογος*) is speech, discourse, or a specific sort of communication that articulates thought. It is a mode of expression, which is both artistic and literary. Logos, used as a noun, is primarily a verbal expression and may be regarded as oral discourse. However, in its use as a verb, Logos transcends any singular employment. When something speaks, it reveals, uncovers, makes bare thoughts, ideas, emotions; but as a chameleon these constantly change for their own safety. The Word, the living Word, is on a continuum. The Word has no place to call home; as Jardine (1992b) pointed out, "At its birth, the living Word was told that *there was no room*" (p. 120). Yet room the Word did find, albeit in the middle of things. The Word would come to being whether there was room or not. The Word was meant to be the salvation of the world. Thus the Word, or the caretakers of the Word, permeated the barriers set by the thrownness[21] of the situation and kept questioning, pressing, and moving forward until one innkeeper envisioned a passageway through the boundary. This biblical example is rather telling. That the living Word would find birth in a stable discloses the priority of the ordinary. That the caretakers of the living Word would persevere until there was room, an opening, is revealing of the nature of pedagogy. It is this forward movement that is necessary in educational interpretive inquiry. It is this way of finding possibilities and room for the living Word that is characteristic of hermeneutic interpretation.

When we encounter a hermeneutic text we do so with language—rather, Language. Language in the broadest sense allows movement in the circle of understanding. Characteristically, Language is continually changing. Recall the times when a typewriter was the most advanced technological writing tool. In order to go back and rethink ideas, one needed to retype the whole page. Thus the process of writing was

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[21] *Thrownness* as described by Heiddegger (1962) is where we are at any time in our lives. We are thrown into an existence over which we have no control, which is part of our factical life. He contended that possibilities are formed by how we attend to our thrownness.

rather fixed. Today with the enhanced word processing systems, one can cut, copy, paste, append, insert, compare, borrow, and even steal. Despite some of the limitations of the emerging technological advancements, it could be said that they bolster the recursive nature of writing. Yet without tracking changes, we cannot see where we have been. A path with ink and paper reveals our scribbles, our deletes, and our movement back and forth. As our past horizon fuses with our emerging horizon the past becomes invisible; the movement from part to whole and whole back to part is not as evident. What needs to be understood here is that this evidence of whole and part is a necessary component of the hermeneutic circle. Whole and part circular movement does not dissolve or cease when a text is understood;[22] rather, it emerges in the fullest sense: Texts must be couched in terms of their "completeness" (Gadamer, 2002, p. 294). As we approach a text with desire or a "concerned engagement" (Packer & Addison, 1989, p. 279), we do so with the wholeness of our inner life. We consider our prejudices and open ourselves to transformation.

> If a prejudice becomes questionable in view of what another person or a text says to us, this does not mean that it is simply set aside and the text or the other person accepted as valid in its place. Rather, historical objectivism shows its naivete in accepting this disregarding of ourselves as what actually happens. In fact our own prejudice is properly brought into play by being put at risk. Only by being given full play is it able to experience the other's claim to truth and make it possible for him to have full play himself. (Gadamer, 2002, p. 299)

Finding the balance between awareness of prejudices and surrendering them is as much about "entering the circle in the right way" (Packer & Addison, 1989, p. 277) as it is about moving towards understanding so the circle is most fully realized (Gadamer, 2002). What is required is a humility and desire to engage in true conversation, where we allow ourselves to be open to the views of another.

> A resolution of paradigm differences can occur only when a new paradigm emerges that is more informed and sophisticated than any existing one. That is most likely to occur if and when proponents of these several points of view come

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[22] Gadamer (2002) discussed this notion in depth from the perspectives of Schleiermacher, Ast, and Heidegger. See pages 291-294 of *Truth and Method.*

> together to discuss their differences, not to argue the sanctity of their views. (Guba & Lincoln, 1994, p. 116)

Thus, the conversations in this inquiry are inclusive of both traditional and critical discourses, moving forward what needs to be talked about in experiential exchanges. These conversational encounters resist speaking at, to, above, or below, as realized in some educational talks. In genuine conversation the scholar, the educator, the learner, the child, the adult are counterparts in the negotiation of meaning. A conversation, a true conversation, can occur only through an inherent concern for transformation. In education this concern must always be first and foremost for the child, for sound pedagogy resists the tendency to find the correct method or strategy to guide a child, despite this lineal recommendation in several educational discourses. Pedagogy is a circular journey:

> In ancient times, a family servant called a pedagogue led the child (Gr. *paidagogos*, paidos=child+agein=to lead) to the teacher, to the place of teaching and learning. The pedagogue journeyed with the student. And lately, I have been ruminating on another lovely Greek word, *paraclete*, which means the one who walks alongside of you, interceding, advocating, calling, comforting. Teachers and students live in the space ecologists call the ecotone, the space where diverse ecological habitats, such as a meadow and a forest, intersect, a space of tension, a space of fecundity, a space of complex and intense liveliness, only possible with the overlapping of distinctive differences. Like the blood's circular flow, the pedagogic journey flows in circles. (Leggo, 2002a, p. 3)

Pedagogy is encountering life with a child and engaging in conversation that permits the child to find his or her own way. To engage in pedagogical discourse is to engage in conversation with a child—not to impose our view, but to understand the child and allow our own prejudices to be transformed. "You cannot have a conversation if one partner has no desire for it, or if his/her world view does not *value* [italics added] it as necessary" (Smith, 2002, p. 187). Conversations with children are a necessary component of pedagogy. Thus when we look upon a pedagogical text, we must do so with the child in mind, or better, with the child at heart.

Non-Knowing—The Spaces in Between

Hermeneutic inquiry in which the questions of movement literacy are kept open provides an appropriate path for this exploration. "The knowledge of not knowing" (Gadamer, 1984, p. 325) is actively pursued through the structure of the questions. Hermeneutics in the moderate sense is where questions are pursued in conversations, which are an interaction of minds and bodies.

"voices co-versing in prose, in poetry.

Bodies rhythming in language, in gesture.

Conversation carries with it a sense of embodiment, presence, responsiveness, and responsibility" (Gordon Calvert, 2001, p. 47). Conversations are timeless, for even after we are gone they carry on in the voices of others. Conversations lack simplicity and remain complicated, yet incessantly explore possibilities. No claims or conclusive statements are made in conversation; meanings are continually negotiated. Understanding is never complete; each interpretation is open to further interpretation; conversation ensures that the other is with us. In conversation we allow ourselves to be conducted by considering the weight of the other's opinion (Gadamer, 2002).

Each conversation starter is merely a beginning, an opening to the understanding of movement literacy. The importance of the focus or leading question may be overstated because conversation carries one to a place where one is no longer aware of the original questions. We interact by engaging in conversation. Yet as much as we engage in conversation we smile, embrace, kiss, interdigitate, play, and laugh. Interaction involves movement. Interaction involves a complete self, fusing with another. From this fusion rises at minimum the possibility of transformation.

Movement literacy, what it is, what it means, dwells in the non-knowing; but this dwelling place is of no fixed address. Perhaps our knowing dwells in our non-knowing. The truth is not what we know, nor what we think we know. The truth is revealed in keeping the question open, the conversation going, even if the truth is that there is no truth. We engage in discourse because of what we do not know, what we do not understand, what we do not accept as truth—unless for a moment, as Caputo (2000) advocated, we are trapped or conned by our egos.

Understanding is an event, as Gadamer (1984) suggested, an event that evades finitude. The desk, so familiar in schools, that we know as a place to learn, a storage space, a writing tool, really is a site of non-knowing. The playing field, wide and open space, like the blank page, may be highly overrated. What do we know really about the spaces where children learn? Are we assisting in the development of intellect or not? Dwelling in the non-knowing is an affecting place—not like a secret waiting to be uncovered, but rather a conversation waiting to happen. This is what compels us to go on thinking and talking about what we think we know, even while throughout our existence it really is our non-knowing that inspirits us.

Hermeneutics keeps the movement conversation open and always pressing forward. The new conversations lead to new understandings, new methods of conversing, or perhaps more appropriately, new ways of engaging in discourse. Caputo (2000) proposed "*conclusion without conclusion,*" extending the notion that what is given is given. He continued:

> I readily confess that we have not been handpicked to be Being's or God's mouthpiece, that it is always necessary to get a reading, even if (and precisely because) the reading is there is no Reading, no final or game-ending Meaning, no decisive and sweeping Story that wraps things up. Even if the secret is, there is no Secret. We do not know who we are—that is who we are. (p. 12)

"The quest to know finally what something is puts an end to questing after all" (Clifford, Friesen, & Jardine, 2001, p. 6). What transpires when we move between the spaces of knowing and "non-knowing"? "Maybe the target nowadays is not to discover what we are but to refuse what we are" (Dreyfus & Rabinow, 1983, p. 216). Is it perhaps more conclusive to not conclude? Does leaving the question (that is movement literacy) open, messy, *sans finir* allow *movement* to endure?

Within the hermeneutic circle there always exist possibilities for understanding. This requires forward and backward movement each time we encounter a text, each time we engage in a conversation.

> Hermeneutics suggests that things themselves have a recursive character, a character of ancestry, returning, re-forming, transformation, and so on. It is because of this ontological character of the recursive being of things that our

> recursive conversations about them are appropriate and worthwhile. Thus, rather than recursion being an act of the mind, or of a self "looping back" or "turning around," things themselves have a way of turning on us, demanding things of us, laying claim to our attention." (Clifford et al., 2001, p. 2)

As things address us and we engage in the process of understanding, we endeavour to uncover or to see what went unseen with the initial textual encounter (Ellis, 1998). In this investigation "conversational layering" is used as a metaphor for looping back, spiralling, and uncovering, which constitute the backward arc of the hermeneutic engagement. Layering is not a top-down process in which movement occurs by peeling away at a matter. Conversational layering is a merger of hermeneutical moments in which new questions emerge from the fusion and transformation that occur. What is desired in the layering is a fusion in which boundaries between conversation and the data, and the investigator and investigated begin to disappear (Boostrom, 1994). The most salient interpretation may be the conversation itself: a conversation that occurs between the spaces, a conversation that transforms, a conversation that becomes part of the text. Engaging in conversation that is open to transformation initiates the possibilities for fusion of horizons. Inviting others to the conversations causes us to consider our own prejudices as we peruse those of another. Inviting others allows us to see beyond our own horizon. Pursuing a hermeneutical reading by having a conversation about the text, within the text, and beyond the fixed text, if it can be fixed, breaks open the question and allows the eruption of new hermeneutical moments.

The horizon of possibilities is continually present in each conversational encounter. Conversational layering is employed as a means to invite readers to participate in an encounter that will move forward and facilitate understanding. In each conversational layer the text speaks and speaks again. At the same time, however, hermeneutics recognizes that there will be no big Secret uncovered in the conversational encounter even as uncovering occurs. There are surprises or uncoverings (Ellis, 1998); essentially, there must be surprises to avoid stalling the investigative process and the moving forth of ideas. In hermeneutically pursuing understanding, all that we might come to understand is that we do not understand. Hermeneutical endeavours, however,

approach this reality with hope and with perseverance, knowing that with each uncovering we are closer to understanding the meaning of our lives.

Hermeneutics looks at a text, that text being considered in the broadest sense, seeking hermeneutical moments. The task of hermeneutics in these moments is to understand more fully and profoundly the life to which that moment speaks. The conversational layering that occurs as each new question arises from the moments facilitates the forward movement of understanding and the continual generation of the question. The hermeneutical moments occur in the "space in between" them (Smith, 2002), recursively allowing for conversational encounters. These spaces acknowledge the significance of the personal narratives of the conversers. For example, if I am from the West, my understandings of life, movement, Being are from a Western perspective. This Western view is central to my fore-structure and prejudice. In order for there to be a west, there must be an east; there are, however, spaces between east and west where a conversational opening can bring forth understanding of the east/west dilemma. In order for this understanding to occur, east must be open to west and west must be open to east. If one is more powerful in the encounter, the understanding is lost. Thus the recursive spaces created in hermeneutical moments are the conversational mediums that invite the conversers to partake in the pursuit of understanding.

The challenge of this hermeneutical inquiry is to keep the conversation going, even when it appears to have ended. Similar to the attraction of the game (Gadamer, 1984), the intent of the conversation is to draw in more conversers. The purpose of the conversation is not to uncover some deeply embedded secret, but rather, to lay out a path to understanding. Conversation creates openings and engenders space for movement, movement in knowledge and understanding—thus putting into play discourses of movement that press forward and compel us to seek understanding of who we are.

Conducting the Study

Becoming Oriented in Kenya

When I entered Kenya for the first time, everything was new and different. There was so much to see and so much to know. It was like no other place I had ever been. My desire to immerse myself in the life of the people began with enrolling my children in a

Kenyan school. By living in the community and walking my children to school, I began to feel a sense of community. Although my research took me elsewhere, I began to encounter understandings as a mother and a woman. I interacted and engaged in conversations with children. I thought I had my methodology all wrapped up in a nice, neat package. With each encounter, each hermeneutical moment, I became more uncertain as to what intrigued me, what captured my attention and why. The children inspirited me to rethink what I was doing.

Sites and Participants

The data-collection process took place primarily in national Kenyan schools (N=14), which included public (N=8), private (N=6), urban (N=6), suburban (N=3), and rural (N=5) settings. The number of settings explored was not embarked on to quantify the data, but rather to qualify my presence and to broaden my view. I needed to know how to dwell in Kenya. I needed to know where I was and who I was in this place.

The videotaping of dance, children's games, and formal and informal movement was a key source of data collection. The movement experiences of children and adults were also explored through observations, interviews, and the personal reflections of the participants.[23] The intention of the range of collections was to allow for the conversation about movement literacy to remain open to a hermeneutical reading, open to possibilities.

Interviewing

Formal interviews occurred with headteachers (N=8), teachers (N=5), students (N=9), a dance director (N=1), a professional dancer (N=1), and a cultural expert (N=1). These interviews expanded my horizonal vision and facilitated some initial understanding of Kenyan life. They were tape-recorded and transcribed for analysis. Some of the findings from these interviews are presented at the end of this chapter to help orient readers to the Kenyan situations. Less formal conversations also transpired with many teachers and students, which were recorded in field notes and my personal journal. The

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[23] A number of the approaches to data collection outlined here are described in more detail in Max van Manen's (1990) book, *Researching Lived Experience* (pp. 58-74). It is important to note that van Manen's descriptions are from a phenomenological viewpoint, which is somewhat distinct from the hermeneutical approach employed in this inquiry.

conversational relation between those that were interviewed and myself as the interviewer cannot be overlooked. As previously stated, I brought my own experiences to the inquiry. These experiences were from a Western understanding of the world, which were admittedly the fore-structure and prejudice in this hermeneutical reading.

Because I engaged in conversation with others, they were considered collaborators in the research that took place. At times I was the leader because I was the one who provided the questions for them to explore; yet at times they took the lead, causing me to rethink the questions that I intended to ask or to formulate new questions about which I had not previously thought.

Observing and Interacting

Close observation occurred in a wide range of settings. These were recorded via field notes and personal reflections of the observational experience. Several of these observations were not captured via videotape.

Keeping a Research Journal

As the researcher, I referred to my personal journal as a means of understanding my experiences as they occurred. As I read and re-read my journal, I reflected on how the experiences might provide some insight into the conversation starters and expand the discourse of movement literacy.

In some situations the teachers would leave the space as I entered. This allowed an "insider" (Boostrom, 1994) perspective to a slight degree. In these instances I looked for what we shared—the love of movement, the love of the game, the love of music. As I taught them songs, dances, and games, the beauty of pedagogy emerged in a new light. Many of the children did not speak English, and my Kiswahili was limited; yet through movement and song we engaged in wonderful conversations. The moments when I became part of the educational experience were reflected on in my research journal.

Making Field Notes

Recorded field notes consisted of those things that addressed me as I watched the children sing, play, dance, and learn. They were comprised of notes, phrases, key words, drawings, and sketches of the settings. In some cases ideas were initiated in these

moments. In most cases the children would come over to talk with me as I was recording notes or drawings. On occasion they would ensure that my drawings were an accurate characterization of their play space.

Videotaping

The actual movement texts were regarded as more authentic than those that are video recorded because the camera limits the observational sphere. Some children responded differently when the camera was on them than they otherwise might have, as explicated in Figure 2.

Figure 2. Camera shy.

Obtaining Experiential Descriptions

Anecdotes, stories, recollections of experiences were gathered from the participants when possible. The written or tape-recorded accounts were transcribed for analysis. The cultural and dance experts were sought out in order to gain Kenyan perspective on their ways of life.

Art as a Source of Lived Experience

The modes of dance, music, and movement were regarded as sources of lived experience. The inventive qualities of these mediums were viewed as significant data, especially due to the primacy of aesthetics among Kenyan cultures.

Tracing Etymological Sources

The etymology of terms and words was explored where significant in order to deepen the possibility of understanding. At times, the origins of words were sought, with the realization that over the course of time the meanings change. Therefore, on occasion an original meaning was offered for the purpose of understanding, but not as an absolute or unilateral definition. It was expected that the understandings of terms developed with the conversations and will continue to transform beyond the scope of this inquiry.

Data Analysis

Data from the range of sources, videotape, audiotape, field notes, journals, and written anecdotes were compiled and interpreted. A digitized transcription of the relevant video gatherings provided a visual representation of the texts, which was regarded as an integral component of the understanding of movement in learning. Ultimately, it was desirable not only to expand our ways of seeing the significance of movement in learning, but also to become mindfully aware of what is seen. The video clips were utilized to reveal those notions about movement that are often overlooked or taken for granted. The visual analysis evoked ways of understanding movement literacy that departed from what was already known. Correspondingly, the digital representations also addressed the non-knowing that existed when speaking about movement literacy. This perpetually recursive analysis connected the written text with the visual text, allowing the reader/viewer to interact and come to a personal understanding of the conversations.

The literature on the works of hermeneutic investigators was consulted throughout the analysis. Video representations were interwoven with text and commentary as part of the analysis. Each interpretation integral to the analysis was a process of conversational layering. The hermeneutical moments that emerged from the Kenyan data were interpreted and interpreted again, promoting understanding *differently* with each engagement in the conversation. The initial encounters with the Kenyan videotaped data

were narrative accounts of the experiences for myself as a foreign researcher. These starting points or openings were layered with interpretations of the experience, the involvement in conversation with the participants, and interpretations of the interpretations. Each textual layer was embedded within a text of interpretation, within a text of interpretation. As a conversation starter, this layering approach was integral to the hermeneutical reading, which required an open encounter with the research question, and at the same time contributed to the *movement forward* of the inquiry.

Ethical Considerations

Data were interpreted as to how the participants understood their experience of movement and movement literacy. Videotaped sessions were edited, transcribed, and computer digitized on disk to present a visual representation of the meaning of movement literacy. The findings were intended to contribute to teaching practice and lead to further inquiry of the meaning of movement literacy, its value, and contribution to learning.

As the researcher, I was particularly sensitive to the personal characteristics of the interviewing and videotaping processes. The videotaped data collected from playgrounds, classrooms, neighbourhoods, and natural settings where movement occurred were analyzed with sensitivity to the identity of the individuals.

The involvement of the participants, children, and their parents was on a voluntary, consensual basis. Where communication was not possible due to language constraints, a fully qualified translator was used. The participants were free to withdraw at any time from the study without reprimand.

The names of the schools, students, and all participants were changed to ensure anonymity. As the researcher, I was the only one privy to actual names other than the participants themselves. The videotaped participants were informed that although their names would not been used, there was a possibility that they might be recognized; therefore anonymity could not be guaranteed.

The Office of the President of Kenya issued a research permit prior to data collection, and the conditions were adhered to. Any other individuals in Kenya or Canada associated with the research were fully informed of the significance of ethical considerations throughout the duration of the study. An ethics review was approved at the University of Alberta prior to the inquiry, and the guidelines have been upheld.

Introduction to Individual Sites

The data collection process took place in a wide range of primary schools that differed in socioeconomic conditions, location, and curricular orientation. Primary schools in Kenya are from kindergarten to Standard 8. At the end of Standard 8, students sit for exams in 13 areas. The results of these exams essentially determine the types of schools in which the students continue on, and in some cases establish whether or not the student continues at all. All the schools in the sample utilized the national curriculum except for Cambridge School and Usiku Private School.

The socioeconomic situation of the schools was not a consistent determinant of the quality of education the students received. Although the private schools tended to employ more teachers with degrees, the diploma programs offered to teachers in Kenya were quite thorough. The absence of books, materials, electricity, and apparatus is commonly endured in Kenyan schools. In all cases in this sample, however, there were sufficient writing materials for the children to use.

The Mungu Primary School

Figure 3. The play area of Mungu Primary School.

The Mungu Primary School was an inner city school with a religious affiliation. There was no playing field at the school, but it did have a small courtyard and used a church parking lot as a play area (see Figure 3). The children were from mixed academic backgrounds. Parents paid small school fees to the school for their children to attend.

The school had a physical education specialist who taught most of the students. Classes were co-ed but were typically divided according to gender for activities. The school also ran an extracurricular sports program, which occurred mainly on weekends.

Chege School

Chege Primary School was a public school in the city of Nairobi. It was equipped with a swimming pool, which was not open due to bacterial infestation. It also was one of the few schools in Kenya that had a large auditorium with a stage (see Figure 4).

The school had a community focus, and parents paid nominal school fees. There was no physical education specialist for the whole school; however, a dance teacher and a sports teacher assumed some leadership responsibility in those areas.

Figure 4. The stage of Chege School.

Nkinyangi Primary/Secondary School

Nkinyangi was a large private school within Nairobi city limits. It included a baby school (preschool) that admitted students as young as three years of age. The school had a playground, several courtyards, and a computer lab. Although it had no playing field, the students made use of a nearby field and also took swimming as an elective at a local pool. Parents paid significant fees at this private school, which included a daily lunch. The students were bussed to school by a system run by the administration.

The school had several specialists who taught the physical education program at the later primary standards. The classroom teachers led the physical education programs in the early primary grades. The school fully participated in the research study exclusive of any video data collection.

Mwana Primary School

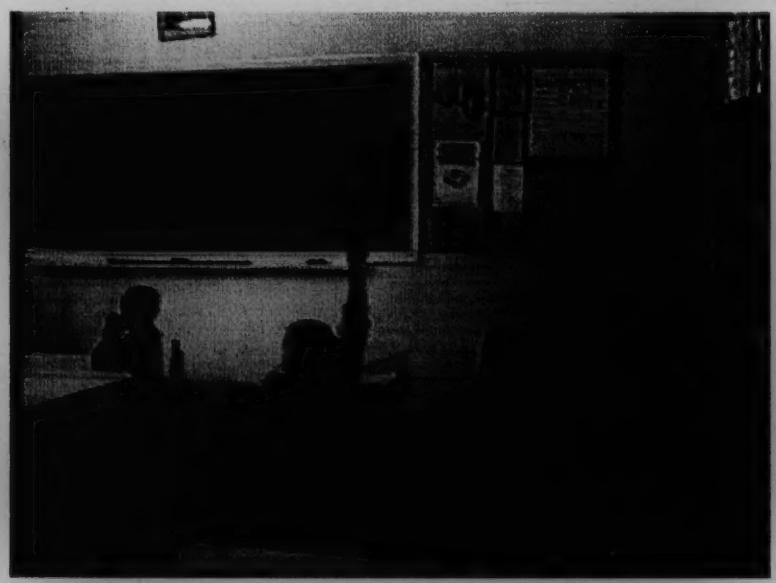

Figure 5. A Mwana Primary classroom.

Mwana was a small private school located in Nairobi. The school was equipped with a playground, a lunch hall, a computer lab, a courtyard, and a small playing field with a clay surface. The classrooms were quite modern and bright (see Figure 5).

The students at Mwana were transported by the school's own busses or dropped off by their parents. The classroom teachers led the physical education program. The students had access to a nearby playing field and received aquatic instruction at a nearby pool.

Cambridge School

Figure 6. Athletic club.

Cambridge was a private school located in Nairobi. It is a British International school and follows a specific curriculum. Students who attended here came from very well-off families, because the tuition was extremely high. There was a courtyard but no playing field, so the students were bussed to a nearby athletic club to partake in physical education activities (see Figure 6).

There was no physical education specialist, but several teachers took an interest in various components of the program. Students engaged in several formal games including rugby, netball, rounders, and cricket.

Utawale School

Utawale primary was a public school in a suburban area of Nairobi. The school was located very near a shantytown, and many of the students come from low socioeconomic homes (see Figure 7). The school had no power or plumbing and consisted of several dilapidated structures. It did have a very large playing field with two football standards.

Figure 7. The housing adjacent to Utawale Primary School

The regular classroom teachers taught physical education on a daily basis at Utawale School. The headteacher encouraged the teaching staff to provide daily movement and engagement for the children.

Challa Primary School

Challa Primary School was in one of the lowest socioeconomic areas in Kenya. The students there went to school for an extra two hours a day and for a full day on Saturdays in order to improve their studies. As a result they performed very well on government exams and were often among the top schools in the country.

The regular classroom teachers taught physical education to the students. Daily physical education was listed on the timetable, but as in Canada, the curriculum as lived was often quite different from what was indicated.

Mrembo Primary School

Mrembo Primary School was located in a rural area of the beautiful Rift valley of Kenya (see Figure 8). There was no power or plumbing at the school, and many of the children did not have uniforms or shoes. The school buildings had bars on the windows, and the classrooms were very dark.

Figure 8. The Rift Valley.

There was a large playing field and a small courtyard where children often skipped. The regular classroom teachers taught physical education. When the teachers were away, the students spent most of the day on the field.

Ndoro Primary School

Ndoro Primary School was located in a small village in a rural area of Kenya. The buildings were dilapidated, and the children got by with very little (see Figure 9). Most of the students did not have uniforms, and it was evident that many of their clothes had been donated (see Figure 10). An international donor attempted to build a school in this area

but withdrew funds when it was found that they were being misused. There was an adequate playing field with a clay surface.

Figure 9. The village at Ndoro.

Figure 10. Students at Ndoro School.

The teachers at Ndoro provided their own physical education program. This was one of the schools identified for an international program that introduced new sports to children in developing countries.

Adui Primary School

Adui Primary was a public school located in the inner city on a large island off the east coast of Kenya. The school building had three stories, and there was very little space for the children to play (see Figure 11). The students sometimes visited a nearby playing field for physical education.

The teachers led their own physical education classes, which consisted mostly of simple games and exercises. The classrooms were crowded with groupings of approximately 60 children. The children sat three to a desk, and a stick guided the form of discipline.

Figure 11. The courtyard of Adui Primary School.

Kamiki Primary School

Kamiki Primary School was situated in a rural area of a large island off the east coast of Kenya. It was a public school that operated the national curriculum. The school

had a large playing field and a play area with trees for shade (see Figure 12). Physical education at Kamiki was taught by the classroom teachers but was often not carried out due to the temperature of the coastal province.

Figure 12. Kamiki Primary School.

Jaribu Private School

This was a small private school in a small village on an island off the Eastern coast of Kenya. There was no power or water and very little space for the children to play. There was a small courtyard where the children went at break times (see Figure 13).

The children had very little physical education, partly because of lack of facilities. The school ran a games program after school on Fridays that was mainly for the upper primary students and borrowed a neighbouring field to carry out this program (see Figure 14).

Figure 13. Courtyard at Jaribu School.

Figure 14. Village field used by Jaribu School.

International Private School

Figure 15. View of a Kenyan coastal island.

Figure 16. Playground of International Private School.

International Private was a very small school begun by local hotel owners mainly to educate their own children. It was located on a beautiful resort island off the east coast of Kenya (see Figure 15). This school used a European curriculum.

There was one teacher for the six students enrolled in the program. The school was well facilitated and had a courtyard and playground for the children to play (see Figure 16). There was plenty of apparatus with which these children could play and no shortage of supplies.

Usiku Primary School

Usiku Primary was a public school on a remote island off the east coast of Kenya (see Figure 17). There was a playing field and a courtyard that children often used for shade (see Figure 18). Most of the children attended Arabic classes after regular school hours and on Saturdays. The children here were multilingual and mostly Muslim.

The children participated in a regular physical education program but were often not very active during breaks because of the heat. The ocean was very nearby but was not used as part of the physical education program mainly due to logistics.

Figure 17. Island town near Usiku Primary School.

Figure 18. Courtyard of Usiku Primary School.

Learning from "Getting Oriented Interviews"

The ease of access as well as the range in socioeconomic conditions and curricular delivery were primary determinants of the school selection process. In each of the schools a teacher, headteacher, or students were formally interviewed. Informal interviews also occurred with teachers, students, and directors of private programs.

Formal interviews were engaged in with a dance director, a professional dancer, a cleric, a public school headteacher, and a cultural expert in order to gain insight into traditional dance meanings, the cultural diversity, and the educational system in Kenya. The following excerpt is a compilation of their views, which facilitated understanding of the diversities that exist within Kenyan life. These outlooks also formed the basis for conversations about movement literacy that occurred in the various Kenyan settings.

The School System

> Well, as you have seen in Kenya, we have a system what is 8-4-4 system, whereby a child has to undergo primary course for eight years, and then after that

he or she has to move to secondary school, whereby she or he will have to spend again fours years before he is given admission to university.

With the new system we, we have [more] subjects. . . . During that time when we were teaching in primary schools, . . . the examination subjects were only three. I mean, three papers in a term. . . . So when the system changed, now we have 8-4-4 system; the system is quite different from that. The papers which children are sitting, there are almost nine papers. They have to sit for English; they have to sit for Kiswahili; they have to sit for maths; they sit for science, agriculture; they have to sit for GHC, which was once geography separately, which is now called combined geography history, and civics; they have to sit for art and craft and music as one paper; and also sit for home science and business education as one paper. Plus the . . . composition, and . . . this total, this sums up to nine papers, and the exams normally take three days. That is, the first day . . . they have to sit for three, and second day three again, and the day after three. . . . It's part of the syllabus, but then they don't sit for PE.

For most of the kids in Kenya it is quite difficult because their parents aren't able to take them to school because the education here has gone very high expenses. It's not like some years back. Some years back you used to pay about twenty shillings per term, but you could get pens, you could get books, textbooks in the school. You could just get them freely. But nowadays it is to educate a child, it's very, very expensive; it's about 200% . . . from that time. . . . Many parents do not have ability to educate their children. So I think that's one of the needs we are having now.

The physical education curriculum is divided into four basic areas.

Aquatics

Fitness - physical training

Athletics - track and field

Games - football, cricket, rounders, b-ball, ringo

The Socioeconomic Situation

I think if many of the parents were helped to be able to organize themselves and maybe have self-help projects, which could generate some kind of income to

them, that could help so much, because the problem is that right now if you give somebody money, the parent, the school fees, they might use it with another basic need like maybe food. So it doesn't end up being used for what it was meant for. And also they would use it, and then it would be finished. . . . Right now we have about forty thousand street kids all over Kenya, and twenty thousand of them are here in Nairobi itself. . . . But if you have something that would be continuous, it would help them and benefit the community. And because most of us Africans, we are community oriented, we like being together always.

. . . For instance in my school now next year I've planned to have furniture because we're running short of furniture at the school. So the first thing we shall have to do maybe is to buy the furniture so that the children can sit properly, at least two in desk, maybe three in some of the classes; and then we have to sit and see what are the strengths, what are the weaknesses, opportunities, and traits. . . . Then we also try to push whatever is based on our school development plan. And do away with things, which will not improve education in the future.

The Cultural Identities

The mass collection of nine different tribes on the coast province of Kenya, if I talk of Mijikenda as a Kenyan, most people know what I am talking about, . . . an affiliation of nine sub-tribes known by that umbrella name, Mijikenda. And we have such names, five of them in the country. We have Mijikenda from the coast, we have Kalenjin from Rift Valley, we have Borans . . . from the northern part of Kenya. In the Borans-speaking community we have three tribes actually; these are Seuqias, Gabbras, and the Borans. They all speak the same language. . . . We also have the Somalis from northeastern Kenya, and then Luyia from western Kenya. So these are five names, which denote the collection of tribes. In other words, each community under that umbrella name, they are coming from one geographical area, because if you talk of Mijikenda, they are all from the coast; if you talk of Luyia, they are from western province; Kikuyus are . . . one particular tribe from central province. So you see that actually it is very interesting that the communities who are featured under one umbrella name [are] from one particular area of the country. Then we talk of people like Kikuyu, that is one tribe; Luo,

one tribe; Kamba, one tribe; Maasai, one tribe; . . . Turkanas, one tribe; and so forth. . . . There are some other factors about the communities. Like, for instance, if you say Kikuyu, this is one tribe; but within the Kikuyu tribe we have nine clans, you know. The clans are considered to be brothers and sisters within that particular community. . . . A man cannot marry a lady from his own clan.

I think our customs, though right now we do not have it so much as we had before, . . . are very helpful to us. . . . Formerly, many of people were upright, because if you decided to be not upright, you would be an outcast in society. So everybody strived to be acceptable in society. . . . This helped in bringing up kids because there is discipline for the kids from their home and also from within the society or the village. Like when I was a kid, if I did anything wrong and I was outside home, somebody of my father's or mother's age sees me doing that, she had the right to just spank me then and there, so to help me to not continue doing that bad thing. . . . That's what we are not seeing here these days; it's not happening. But that helped our own people to grow . . . very disciplined, and many bad things didn't happen because they feared to do wrong things. . . . Wherever you [were] you'd be disciplined, and it helped a lot. But now with civilization and the other cultures, this has really messed up our things, and they are not bad, but the way they were brought in, I think it was.

Traditionally, of course, these people [the Maasai] have been looking at the aspect of looking after the livestock to be a very crucial responsibility, especially for the young ones. . . . Even during our childhood as myself being from nomadic community, I remember looking after the cows around the village. . . . But of late there has been a lot of changes in their lifestyle in terms of encouraging the children to go to school, because the Maasai communities have realized the fact that these children's future is not theirs; therefore to prepare these children a better future they must go to school and learn like any other child in the country. As a result of that, of course, today many of them are encouraged to go to school. Unless maybe the child is too young to go to school maybe, considering the fact that we start standard one at the age of six, you know. And there is also a lot of encouragement from the government point of view whereby the

communities are requested to send these children to school, because of the fact that primary education is free. For this reason, they don't see any reason why they are not going to be taken to school. And then, of course, also today they are sort of main villages where . . . the government provides infrastructure like schools, health centres, and many other kind of items, just, you know, services. So I think the Maasais are not exceptional; they are just like any other Kenyans, because if we talk of maybe a herdsmen, then they are covering quite number of communities in the country like Turkana, they are nomadic; the Borans, . . . people like Samburu, Rendille, Maasai, and the Somalis, for that matter, from the northeastern part of Kenya, all these people are nomadic communities. By the nature of their activity, they are the people who move around every now and then, and because of this it is not easy to immigrate with the schools, and the books every now and then, they are starting trading centres.

In our traditional lifestyle we never had a village for the elderly people. . . . Actually, our aged people . . . are our loved ones, and as a result of that it is our duty to see that they comfortable as much as possible. . . . And these are the few things, which are now disappearing at the village level. You cannot see many huts in one compound like this one. The only thing maybe you can see today is one big house with corrugated asphalt on the roof, and then with so many rooms inside, and then the whole family inside the house here. Then, of course, these are the few things we want to inform the youngsters, that we have not started from this corrugated asphalt material, . . . and these are the changes which each and every generation experiences. . . . Therefore it is always very important to preserve the older generation kind of activities, which they used to do for day-to-day life.

The Significance of Traditional Dance

The importance of traditional dance is . . . it shows some meaning in African life. . . . The composer of the dance composes that dance depending on the environment of the area he is, where he has composed the dance. . . . If, for example, it is an area where people are required to circumcise, . . . the songs

themselves are the ones that explain more about the need for someone to be . . . circumcised because it is a change of childhood to adulthood. . . . That is how they symbolize. This is why we—when we are performing here the solos that are assigned, every dance always talks more about why that dance is there. They explain more about the dance than only entertainment.

And, of course, we usually involve people from the village to coach and train our dancers. For instance, if we want a Khana dance we usually go to Khana district, bring elderly known artists who can come and coach our dancers to Khana dance. And once these elders are satisfied that the representation of the dancers represent their own ethnic group, then they give us the literature about their community, and they assist us how to get costumes, and then after they leave the performance to our professionally trained dancers. . . . This has been practiced from the beginning, and it is our hope and objective to do everything on the same line until we cover all the tribes in the country. And, of course, there [was] also a feeling from the beginning that most of the people looked at [us] as tourist attraction area, but of late the idea has changed because most Kenyans are doing away with the traditional housing scheme, the traditional dances, music of Kenya; and as result of going modern, there is that element of modernization overtaking the traditional background of the communities at the village level. As a result of this, many Kenyan families today have realized the best place to take their children to observe the traditional activity of this country [is here]. . . . We are getting quite a number of schools visiting. . . they see these traditional dances, see the traditional musical instruments, costumes, and so forth, so that the children are not going to forget or take it for granted everything as they are seeing it [now].

The future of traditional dancing is very short if we are not able to preserve those traditions, because [this] is like a museum, and then this young generation can come and learn. If even you go to the rural areas today you might not be able to get to the most authentic dance, dances that would be performed in the early [days]. You can find the ones that are just created due to the changes that are arising and so forth today. This is why we are preserving those dances here, so that even those who are in the rural areas can be able to come and see.

CHAPTER FIVE
THE CONVERSATIONS

The conversations in this study are structured by the places in which they occur: (a) the playing field, (b) the courtyard, (c) the stage, and (d) the desk—its absence and presence. There are several texts in the presentation of this data that explicate a metaphorical process of layering in the conversational path. One text is a narrative of the movement moment as I initially interpreted it. A second text is the verbal text of the participants as they engaged in discourse and song with each other and their conversations with me. These conversations often began with formal prompts but also followed where the participants led. A third text is the video representation, which is distinct from the movement text in that it embodies a selected portion of what is occurring, sometimes focusing on parts of the body or a particular participant. This text is best viewed on the CD-ROM because the still prints provide a mere iota of the animated representations. The fourth text is called the "movement text." It is perhaps the one that is given the most attention in the analysis due to the nature of this inquiry. The fourth text is inclusive of those observations, which may or may not be seen in the short video clips, because it contains the movement that occurs naturally in the Kenyan activities. It is regarded as the authentic text rather than any representation of it because all the relevant contexts of the body and the mind are present. A fifth text is the conversational text, a process of engaging in forward and backward movement with what is given in the emerging horizon. In this conversational engagement the texts are interpreted, reinterpreted, and left open to further interpretation. Within these texts "hermeneutical moments" are highlighted through the layers of conversation. The richness of these hermeneutical moments is the "ultimate context" (Gadamer, 1984), where language has no boundaries and the conversations themselves are birthing places of *verstehen* in movement literacy.

Nevertheless, the fifth level has no superiority over the other texts. The texts themselves, particularly the fourth layer are regarded to have "absolute priority" (Gadamer, 1984, p. 295) over any interpretation of them. Having said this, I nonetheless acknowledge "fore-understanding" in the text/interpreter relationship. Referring to the works of Bultmann, Gadamer (1984) asserted:

> Bultmann himself points out that all understanding presumes a living relationship between the interpreter and the text, his previous connection with the material that it deals with. He calls this hermeneutical requirement 'fore-understanding', because it is clearly not something attained through the process of understanding, but is always presupposed. (p. 295)

The reader/viewer/listener/mover/writer/interpreter is invited to approach the hermeneutical moments in a range of ways. For example, the video vignette might be viewed prior to the narrative, or it may be listened to prior to viewing. The engaged, mover might try out a soccer ball, skipping rope, dance movement, or drum rhythm following the narrative description or video representation. The movement writer might compose her/his own narrative or record symbolic descriptions while interacting with the texts.

> What is interesting here is that interpretation, before being the act of the exegete, is the act of the text. The relation between tradition and interpretation is a relation internal to the text; for the exegete, to interpret is to place himself in the meaning indicated by the relation of interpretation that the text itself supports. (Ricoeur, 1986, p. 122)

The reader is regarded as a player within the conversational dialogue and is invited to partake in the discourse through interpretation and relation to everyday life experience. "Interpretation and explanation allow us to enter into the creation of meaning and are purposeful within their incompleteness to shape expectations and provide meaning and coherence for experiences" (Gordon Calvert, 2001, pp. 6-7). In his juxtaposition of explanation and interpretation, Ricoeur added, "To interpret is to follow the path of thought opened up by the text, to place oneself en route toward the orient of the text"[3] (p. 122). It is expected that through following the path of these texts, this range of possibilities will enrich and inspirit understandings of movement literacy.

> "It is enough to say that we understand in a *different* way,
> *if we understand at all.*" (Gadamer, 2002, p. 297)

The Playing Fields

> Thus the child gives itself a task in playing with a ball, and such tasks are playful ones because the purpose of the game is not really solving the task, but ordering and shaping the movement of the game itself. (Gadamer, 2002, p. 107)

Football Recreated

The crumpled paper, to some regarded as rubbish, is a treasure to this young man. He rolls it up in the form of a ball (see Figure 19) *and uses woven sisal to swathe the circumference. He now has his football, his source of playful joy.*

Figure 19. Creating a ball.

His knees wield a deep bend as his exposed feet control the ball. The outside of his foot gently passes the contrived orb, but only to himself. For a moment, he envisions a challenge as he flails the ball, igniting a chase (see Figure 20).

His contender, though not as skilled, is delighted to partake in this game of keep away. Proudly he wears his shoes, though tattered and torn. Proudly he displays who he

is. It does not seem to matter whether or not he is the first to the ball. He's there for the pursuit, for the love of the game.

Figure 20. Football recreated

The love of the game appears to be genuinely real in the hearts of these Kenyan children. The game draws the children in; the game is a magnet even with the modified object. One can only imagine what it would be like for these children if they had *real* balls with which to play. The paper balls suffice to a degree, but that is all. Headteacher Awangi explained:

> With the older children, for instance, my school . . . they find maybe the lower classes boys and girls improvising, collecting these papers, and they wrap them together, making knots on either end, and they take it as a ball. But it doesn't bounce as you have seen. So it doesn't serve the purpose that much. So they have something to play with to keep them busy or to keep them physically fit.

The opportunities for these children in terms of motor development appears to be limited by little access to materials that may assist their learning. Physical educators thrive on schematic variances in pedagogical situations and contend that utilizing objects of different sizes, weights, shapes, and textures best serves the development of motor

learning and schema in children (Kirchner & Fishburne, 1998; Schmidt, 1975). The very laws of motion are directly correlated with an object's mass in terms of acceleration and oppositional force. How the Kenyan children maintain their fascination with a relatively unresponsive ball is intriguing. Every part of the barren foot meets the improvised orb; the inside of the foot dribble, the outside of the foot pass, the friction stop with the sole of the foot, the instep kick, and the heel manoeuvre are all visibly executed skills. The children's delight is apparent in having anything to play with, anything that assists them to engage in a challenge, despite the lacklustre reaction of the ball. One would think that the nonresponsiveness would stifle the play and even annihilate the game; yet inimitably the absence of vivacity in the ball improves the close game of these children. The paper ball is never booted down the field to be chased by a swarm of contenders: The ball is nearly always found on foot.

> The ingenuity of Kenyan children in utilizing everyday materials to create the resources needed to play is something most Western children never experience. Hidden in the ingenuity may be a kind of movement literacy, which simultaneously supports the **spontaneous** creation of absent technology (footballs, for example) and a closer connection between the created technology and the movements it supports. (D. Sawada, personal communication, May 2002)

An apposite view of technology in this instance is as the embodiment of text as expounded by Levinson (1988):

> Because each and every technology . . . is a material embodiment of some human idea or ideas, all technologies are externalizations of human thoughts in which and through which we may read the thoughts and ideas that the technologies embody. (p. 164)

The benevolence or malevolence of technology cannot be overlooked in discussions of literacy. It can, as a tool, elucidate that which is hidden, allowing vision and reflection where it was not before possible. As movers observe their own movement patterns through the use of video technology, they become cognizant of aspects of technique and body position that were previously not recognized. Educators may also be extended in the ways of knowing their students and how they learn. Just as the dancer expresses a message through dance, which differs from the written word, so the observer

of movement gains understanding through visual representation, which is distinct from a written description of the action, yet a complementary union. In observing these Kenyan boys playing football (without a football), it is evident that the indigenously invented technology allows movement *and* suppresses movement simultaneously. The ball is the embodiment of the game, albeit a different game. The motor responses developed in the playing of the game are an extension of the technology that is utilized. The boys spontaneously create a technology that, despite its limitations, permits engagement in the game. Are new relationships among spontaneity, invented technologies, movement, and movement literacy occasioned by the "invented football"?

Spontaneity is in the moment—it exists in place and time; it rarely lingers. Still it remains in the flux—continuously moving forward. The Kenyan children invent technologies that are based on the absence of more advanced technologies. It is a circular pattern: "Full presence also implies full absence" (Smith, 1999, p. 73). Movement literacy in these Kenyan cultures appears to connect with the earth, with the body. They have not yet been overcome with convenient mechanical technology because the invented Kenyan technology relies on the body: It is an extension of the body, for the body. Even adult inventions seem to promote movement for children rather than hinder it (see Figure H1, Appendix H). The presence of advanced technologies tends to perpetuate the absence of body. Indeed, many technologies eliminate the need for the body, and in doing so, may be conditioning a form of movement illiteracy.

As the vibrant ball is booted down the field, it leaves the body and moves on to the *other* as the punter watches (see Figure 21): The player lets the ball do the work. The listless Kenyan ball cannot do the work because the player must continually engage with it in order to sustain playfulness. This engagement is movement literacy: finding a way to play with the technology as it is. In the process a new game begins to emerge. The indigenous technology of the Kenyans may be regarded as primitive:

> Nevertheless in the texts presented here, the quickness in some societies to eliminate the "primitive" may in itself be a major source of illiteracy! The paper ball, woven with refuse, could be interpreted as "prime" rather than primitive. Perhaps we might consider it as a prime mover of movement literacy. (D Sawada, personal communication, October 2002)

The alternative technology does not hinder movement literacy; rather, it moves it ahead, advancing not only the game, but also the play itself.

Figure 21. The long pass.

The protests of the headteacher, although valid, may covertly overlook the significance of the close game: the extension of the body with the paper ball, the development of the dribble, the metatarsal relation with the spherical object, and the relationship of the mind with the body. In constructing the improvised orb, the Kenyan boy uses his mind to extend his body. His response to his environment is mindful. Does the artificial technology of progressive societies breed its own brand of illiteracy, a bodily regression? Does the response to advanced technology reflect an absence of the body? The body is neglected, the body is ignored; the body is replaced by a machine. The public response is exacerbated by a marketed desire for convenience and technological advancement. This technological advancement is a movement literacy restraint: The presence of the technology is realized in the absence of the body, and, equivalently, the presence of the body is realized in the absence of the technology. "The way children **respond** within the constraints of their environment can lead to very different attitudes

toward activity" (D. Sawada, personal communication, May 2002). What is play like for children who do not know play?

When Movement Escapes the Play

In a recent conversation with my brother, he shared that the tobogganing experience he had with his children was somewhat surprising. What he thought would be an exhilarating family outing became something of a laborious task for his children. Piling on the toboggan and zooming down the hill brought cries of joy and delight as would be expected, but when it came time to trudge up the hill for another go at it, he was met with resistance. The children just did not want to climb the hill in order to, once again, partake in fleeing down the knoll in joyful bliss. My brother, having a significantly different response to this childhood pastime, was quite bewildered by their opposition. Nostalgically, we conversed about the times that we had spent in St. Vital Park speeding down a human-constructed toboggan slide (hills were difficult to find in Winnipeg) and climbing the steps for hours at a time without ever reaching exhaustion. Our parents almost literally had to peel us away. My brother's children, jointly with several of today's Canadian children (Hagan, 2001; Health Canada, 2002), did not appear to have the same zeal. They would much rather get a lift. "When the environment does not contain a "lift," there is no more tobogganing. Technology, or its absence, can lead to very negative attitudes and even kill the activity. Tobogganing without a lift just doesn't make it" (D. Sawada, personal communication, May 2002).

The significance of the relationship of technology and movement rises to the surface in this moment. Technology changes the way children move, how often they move, and their interactions with the environment. The environment of the Kenyan children is not inundated with high-tech, marketed innovations. A lift is not something commonly available to them.

> The invented technology used by the Kenyan football player is close to the movement. The distance between motion and mover is always small. The paper ball is almost part of the foot. In contrast, the absent lift is not at all an extension of the body. It is a labour-saving (movement reducing) device—a device that replaces movement. Its absence was enough to destroy the movement (tobogganing) as well. Technology can function to separate mover from motion.

> In the spontaneously created technology, the motion is already part of the creation. In the "First World," technology often comes first, and its "benefits" are trumpeted loudly and triumphantly. Often it is the only thing that is heard. (D. Sawada, personal communication, May 2002)

Elucidated here is the contrast of manufactured technology and indigenous technology. Both are invented with a purpose that may be rooted in play; however, the indigenous technology serves as an extension of the self, whereas the manufactured technology serves as a replacement of the self. The naturally occurring curiosity of children in the modernized world is often masked by the onset of mass technological saturation. Still, adults will marvel at a young child's greater interest in the wrapping paper and box than in the manufactured toy that it contains. The inherent curiosity and playful tendencies of children transcend many environmental boundaries; yet the response of some children appears to be closely connected to the surge of synthetic technology. The wrapping used by these Kenyan children is of the earth. It is altered but not broken down, transformed but not entirely reproduced. The wrapping used by children in modernized societies has been bleached, boiled, dried, and dyed. It is unrecognizable as a tree of the Earth. It has lost its vibrancy, its life, and its natural connections; hence the play and interaction with it are a response to a dormant, plasticized environment. The response is predetermined in the absence of spontaneity. These Kenyan children, on the other hand, appear to be unprompted in their movement. Their interaction with their environment, the rubbish, the sisal, the Earth reveals an extension of the humanness of movement. Their response to the environment is spontaneous; they do not recognize that there is a boundary. Spontaneity is movement without hesitation. Does the rise of new technology necessarily mean the demise of movement literacy, or must a conversant, movement literacy embrace the newly invented technologies? This engagement with the conversational body, the body that speaks, necessitates the explication of the gravity of this childhood crisis and the inherent need to recover the primordial.

Recovery of the Primordial

Society appears to be failing children, and those who have not fallen asleep have no idea how to save them. The data are readily available (see Vail, 2001); it is accepted

as truth, but active solutions are waning. The problem is identifiable, the dilemma is talked about, but discourses on how to even begin to fix it (if it can be fixed) are frustrated. "The recent surge in childhood obesity 'will translate into a rise in cardiovascular morbidity and mortality, unless we improve our management of obesity,' . . . However, . . . weight loss 'is very difficult to achieve'" (Marcus, 2001, ¶12). Findings such as these highlight the need to introduce, or at the very least, avoid suppression of the joys of movement in the lives of children. They explicate the insurmountable significance of movement for health as well as happiness. Childhood obesity in Kenya is barely significant enough to be questioned; in fact weight "gain" is more of a concern (Jansen & Verkley, 1986). How is this knowledge connected to the observation that Kenyan children are found engaging in some sort of movement, natural and play induced? What is movement literacy for the Kenyan child? Will modernization or technology overcome the play habits of these children, leaving Kenya to endure its own version of movement deficiency? Is there an impending health concern, or are Kenyan children protected from the perils of a sedentary lifestyle for the time being?

Certainly the potential for heart disease in children must be seriously considered and motivate the obligation to find solutions to this technological age crisis. Yet discourses in the technocratic tradition have little impact on the daily lives of children, as evidenced in the decline of physical activity in Canadian youth (Health Canada, 2002). Play is serious, play is big business; yet play is no longer play. Children are exposed to a technologically saturated environment that promotes amusement while it cultivates kinesthetic deprivation. Where has the joy of movement gone? What choices would children make barring adult intervention? Is it possible to recover what was once a natural part of a child's day—movement, joy in play?

Joy That Knows no Bounds

The impoverished children at Utawale Primary have little to be excited about from an outsider's viewpoint. Many large families live in shanties that are no bigger than a small North American bedroom. Few children have adequate clothing, and fewer yet have adequate nutrition; yet apart from their circumstances they find joy in movement as they engage in play at break time (see Figure I1, Appendix I).

Figure 22. The joy of movement.

The boy chooses his space among the densely populated field. He sees a challenge and sets his goal. Simulating a pendulum swing, he climbs the unused football standard hand by hand until he reaches the top, where he can go no further. He wraps his legs around the metal upright and pauses before handing his way towards the crossbar. The boy meets his challenge. He masters what he set out to do. He keeps on moving (see Figure 22).

Children all over the field are finding activities in which to engage. They all make choices, selecting one activity over another. Movement brings them joy. As I watch the hundreds of children play during their break (recess) times, I become aware of the significance of movement in their lives. The break allows the body to do something different and permits the child to make a choice; the break opens a door to movement literacy and the joy associated with it. This boy seems so pleased that he has found a standard to climb. It allows him to set a goal and formulate strategies to meet it. The boy has passion, a desire to *play* the game: He takes pleasure in what his body can do.

Play in its own special way involves risk. *Ins Spiele bringen . . . auf dem Spiele stehen* (see Gadamer, 1984, p. 266). To bring into play . . . is to be at stake. Play and risk have the same designation in German. *Spiele* has its origins in the game. *Spiele* is the

game. The play exists where the *Spielverderber* is absent. The play exists within the joy, and the joy exists within the play. *Spielverderber* or killjoy exists within technology and exists outside of technology. The balance is within *Spiele* itself. Play involves a simultaneous risk and joy. The joy is in the risk. For this boy the risk is perhaps falling from the standard. The more significant risk, however, may be the consequence of not succeeding, not being able to meet his personal challenge. When he meets his challenge, joy finds a presence; joy befriends him. Failure is the *Verderber*, the corrupter of play, of joy. We cease to play the game because we lose hope. We cannot see the *value* of who we are. Failure is a killjoy of the game. If success is the game's only attraction, then why does the game continue even when there is failure? Is there success within the failure that drives the child to continue? Is the joy in the knowledge or the risk of the game, or simpler still, is the joy solely in playing?

Spielverderber exists within narrow boundaries, boundaries that are closing in. This may well be the greatest risk of *Spiel*, the encounter with the *Spielverderber*, the killjoy. When play is spoiled it can no longer breathe or thrive. When movement is removed from the literacy it is loses its vibrancy; its vitality and the literacy lies dormant, waiting to be revived. The children wait for a reengagement with the game, an opportunity to play themselves out . . . *sich ausspielen.* The *Spielverderber* is human and nonhuman at the same time. *Spielverderber* is technology created by humans to assist and advance humanity; yet in this advancement *movement*, the active play degenerates. *Das ist ein bewegungslos Spiel.* The play is motionless. The play is without movement. Technology replaces the movement rather than encouraging it as it once did. The ball, the bat, the rope have been surpassed by the computer, the video game, the remote control. Joy evaporates when the play is no longer play. When the game requires work, it is no longer a game. Many children do not readily play actively any more; it is too much work. *Spiel ohne Bewegung besiegt.* Play without motion prevails.

Cricket I Say . . .

In Nairobi suburbia an Australian native spends his time driving about, introducing the sport of cricket to Kenyan students. He receives assistance and support from some of the teachers. The children adore his zest for the game. The lone gender

barrier is the separate playing fields for the boys and girls. The students catch on quickly to the game, although equipment is limited even in the sponsored program. Still the children manage to develop skills and strategies and find enjoyment in the sport.

Literacy for these children is culturally and economically bound. Their understandings can be pursued only within their personal life-worlds in which they exist. The world they live in is very different from that of most North American children; yet the Kenyan children have a joy in movement that is notably authentic. To an outsider it appears limited, but to them it is engaging. How difficult it is to instil the joy of movement in children once it has escaped them. How challenging it will be for technologically saturated societies to recover from years of bodily neglect. In contrast, *joy of movement* is evident for Kenyan children and obesity is rare. This is quite remarkable, because they have little access to the luxuries of implements and apparatus, facilities, and equipment. Barriers are surpassed by the desire to play the game. The mental attitude is to play, to play at all costs. The players "choose" (see Gadamer, 2002, Part I) to play with *something*. The something appears to be of no consequence to the Kenyan children; the object merely allows the game to be encountered.

The inclusiveness of the game of cricket is encouraged in the introduction of this game to the Kenyan children (see Figure 23). Although it is not co-ed (Ringo is the only game seen to be played co-ed in this study; see Figure J2, Appendix J), the girls are invited to play and are taught the skills and rules analogously to the boys (see Figure 24). There is no apparent division other than the way that they are grouped. The groups of children comparatively approach the game with vigour and interest.

Observing these children play in their uniforms and dress shoes, I am overcome with wonderment. The absence of brand-name footwear and gear is reminiscent of an earlier era when the equipment was less significant than the playing. When I look at these young people, I see a community joining together for a common purpose. There are no visible sides or teams; the intent is to engage in play. Play goes on despite the absence of the "appropriate" attire. Despite what marketers might have us believe, the apparel does not advance the literacy; the equipment does not enhance the playing of the game.

Figure 23. Cricket on a Kenyan playing field.

The game requires thought and effort; yet the effort seems effortless. The children are overcome by their zeal for the game. The energy required to play is ignored or given scant attention. The children are drawn in by the game itself. Inadequate clothing, footwear, playing surfaces, and weather conditions are of little consequence. All that matters is the game. The boundaries that are in place are so flexible that they go unnoticed. The play ignores boundaries. This is where movement literacy can flourish; the barriers, killjoy, *Spielverderber* are set aside for the sake of the game: Play is play, movement is movement, and learning is learning.

The girls in their dresses, the boys in their dress shoes, and the pedagogue all love the moment of joy that movement brings. Each successful instant spurs a celebration: A leap, a jubilant outburst, a hand slap are all part of the community that is bonded through play. There are no boundaries for the girls; they can play. They do not seem to mind that a boy plays with them; the challenge is worthwhile. Each time they score it is as if they have just won the World Cup. The love of the game is present. The joy of movement prevails.

Figure 24. The girls play the game.

. . . Cricket I Play

Travelling through what was likely the gravest strain of poverty I had ever witnessed, even in Kenya, my eyes purview a nearby structure. The driver notices my glare and quickly offers an explanation: "That was a beginning of a new school for these children; the sponsor quickly pulled his support when he discovered the funds were being mismanaged."

"Unfortunate," I thought to myself. These children have so little. Their clothing is a mixture of donations brought in by mission and other volunteer workers. Many of them have no shoes to wear, and their living situations are deplorable by North American standards. Their sponsored school lunch is their main source of nutrition for the day. Despite their situations, they play the game (see Figure 25).

Sport in this Kenyan experience transcends the socioeconomic status of the players. The home life of these children is of no consequence; they play the game. Although they may not have the opportunity to play the game were it not for a sponsored program, the Kenyan children find moments of joy amidst their grave surroundings. They find a way to connect, a way to engage themselves.

Figure 25. Socioeconomics are no barrier.

What picture of movement literacy might emerge if these Kenyan children had easy access to balls and other play equipment? A soccer ball, for example, can be purchased for less than a Canadian minimum hourly wage. In Kenya a football would cost closer to an average weekly wage. It is little wonder that balls are scarcely found in the streets and schools. Yet the disparity in the response of the children remains fascinating. Kenyan children use any material available to create their own technology, only to fill their free time with moving moments. Sport for these Kenyan children appears to fulfill its purpose.

desporter (des [O.Fr.] = away + porter [O.Fr.] = to carry)

sport lit. = to carry away

These Kenyan children are carried away from the realities of life as they engage in sport if only for a few moments. They are lost in the play. There appears to be no stress in the absence of advanced technology. Has technological saturation infiltrated Being in modernized societies? Has the advancement of technology led to the demise of movement literacy? Do we somehow, pedagogically speaking, need to introduce or reintroduce children to their bodies or show them the way to movement?

Show Me the Way

The once barren field is filled with classes of children in every corner. Space is not of concern on this field; there is plenty available. The children are happy to be outside for their physical education class. They are attentive as their teacher explains the next activity, waiting patiently for their turn to engage in performance. ***"See when you come running, you have to aim at that hole; . . . remember this part. Which part? . . . The hips. You must make sure your hips are straight"*** (see Figure 26). *The teacher models the intended action, then invites a student to demonstrate. The child is met with praise and responds with delight to the acknowledgement.*

Figure *26.* Are your hips straight?

Children long to learn and beg leadership. They need to be cared for and introduced to processes that will assist their learning. Their connections with each other, their pedagogues, and the Earth are so crucial in the early learning stages, yet so often overlooked. How much effort is expended requiring children to conform to a way and remain in a space? How often are the real teaching moments stifled? Does the practice of keeping children still or inside smother the development of movement literacy?

movement (movre [L] = move) + literacy (literatus [L] = learned)

The etymology of movement literacy suggests that there is *movement* in the acquisition of *knowledge*. For movement literacy to come to fruition, there must be movement within the knowledge and knowledge within the movement. Education through movement begins to evolve when the barriers that have confined children to desks or classrooms are set aside. Movement literacy is about moving through the learning and learning through the movement. Once engaged in this way, *movement* literacy has no distinction from *literacy* in the broadest sense. It is literacy, within literacy, within literacy. Movement is not a disconnected way of learning: Movement is embedded in the learning. Through the prompting of the pedagogue, the child learns to horizontally elongate the body in order to pass through a small space. The compression or curling of the body hinders the prospect of passage. Thought and movement combine to creatively infiltrate the encumbering boundary.

Deprivation Breeds Creativity?

The field is so densely inhabited at break time that an estimation of the numbers of children is unfeasible. This field is distinct from the ones found in the urban areas. The children are engaged, male and female, albeit they make distinctly different choices. They find ways to play regardless of the limitations. Amidst the occupied field a game that replicates baseball takes place. There is no bat, no ball, but once again improvisation occurs. The batter delights in the use of a board, likely from a broken down shanty, and a spherical rock. There are no bases, no umpires, no team-identifying uniforms; yet there is a game, an order of socially coded rules, a group of children finding a way to play, a group of children enjoying their existence. I am left wondering if a lack of material is a hindrance or an advantage (see Figure 27).

> The Headteacher at Usiku Primary shares his thoughts on equipment availability:
>
> Another problem would be teaching/learning materials; . . . you see that we only leave them to play, but you don't have balls, you don't have bats unless you improvise. Like for the lower classes the teachers improvise beanbags; they improvise balls using the paper, manila papers, and such kind of things. But when it comes to buying, it becomes so expensive.

Figure 27. Creative baseball.

At other schools the playing space adds another dilemma, perceived by physical education specialist Ngweni to be restrictive:

> Physical education, especially with the small children, I think it's a very important subject which needs to be taken quite seriously, although here in Kenya we don't take seriously as it is supposed to be. Maybe it is because we are limited by the equipment here, so that the normal events which we can undertake . . . are very few. For example, like now here you can see how our grounds . . . look. You cannot have something like this gymnastics because we are on concrete. The only thing we can do here is a little of tennis, a little bit of football, and if you say that you are going to do a lot with them, you'd be limited in part by the grounds.

Apart from the viewpoint of this headteacher, the sting of the pavement and the populous field are not movement barriers for these children. The apparent lack of equipment is not a deterrent. Children everywhere are found moving, although as the teachers pointed out, their options in terms of traditional sport are limited. A sense of creative play is markedly visible with these Kenyan children. The danger of technocultures is that they are approaching an existence in which creative play is not

merely something that is lost; rather, it is something that is extinct. In technocultures, technology is always offered as a solution for technological problems. In creating new solutions, further unanticipated difficulties are precipitated, requiring more complicated technological fixes. In this exponential process, illiteracy, especially movement illiteracy, intensifies. The freedom to move is overcome by the compulsion to produce a virtual world. Running free becomes a memory (see Figure 28).

Figure 28. Running free.

He runs so no one will catch him.
He removes his hindering shoes.
He continues until he fades.
Movement has no limits.
Movement has no boundaries.
Movement is his way to be free.

The Courtyard

I Am a Girl—May I Play?

The encumbrance of the pavement is inescapable as the children embark on their daily break time. One ball for over 700 children falls short of sufficient engagement. The girls, not knowing what to do, gather in a group, watching, thinking, waiting, and succumbing to their boredom. After all, girls are not supposed to play soccer. After all, the boys would refuse even if they attempted to join the game.

Figure 29. Football is for boys.

There is a clear division in this play area. It is neither cultural nor economic; this distinction is gender oriented. The boys engage in play kicking coins and plastic bottles for lack of apparatus. The girls appear lost. They do not know what to do. They just stand there until they walk away, only to just stand somewhere else (see Figure 29).

The students seem to be caught in ideals of ways that they are supposed to be, ways that they are supposed to act, and ways about which they are confused. Apart from the school setting, the same students partake in a more inclusive engagement of activity. Inroads are apparent as boundaries are challenged.

The boys are playing a pick-up game of basketball on a court adjacent to the football field. After some time a couple of the girls decide to play along. Although the boys do not refuse them, they fail to include them by passing the ball to them. The girls, who manage to obtain the ball by rebound or turnover, do not experience the same barrier in inclusiveness. The girls pass the ball to the boys and then wait for their next chance encounter with the ball (see Figure 30).

Figure 30. Rebounding.

This text speaks deeply to a human condition. Girls are often rebounding from an oppression of exclusiveness, trying to catch up or fit in. Prior to this moment I am found in the bleachers imploring the girls to tell me why they are not playing the game. "When we ask to play the boys just refuse," they respond.

"Have you tried just joining in?" I inquire. Following a slight hesitation, two of them find their way to the court. The boys do not fully involve them in the game (the girls contact the ball only by chance), but neither do they ask them to leave: inclusion by omission. The absence of refusal is the presence of the play. So the girls remain, waiting for their next chance to capture a *rebounding* ball.

> The notion of **rebounding** contains the root word "bound" which is also the root word in "boundaries." "Bounding" as a movement appears to be a way of establishing boundaries. "Re-bounding," on the other hand, appears to be a way of challenging or transforming existing boundaries. In the basketball game, the girls were re-bounding in an unobtrusive sort of way. They did not pass the ball to each other in an attempt to keep it; rather, they passed it back to the boys. The reboundaring was therefore rather short lived and likely functioned as a mere momentary mode for the girls to amuse themselves. They were able to "join" but not really change the game. The boundaries still remained intact. Indeed, the girls could be described as being very tactful. The girls did not really "join." The "boundaries" were still in place. So were the girls. They were still in their "proper place." They would return to **"waiting"** and watching, looking for other opportunities, perhaps to join. (D. Sawada, personal communication, April 2002)

The boundaries that appear to be gender oriented have a direct impact on the literacy development in movement. I recall that as a young girl I was not allowed to partake in one of my favourite track and field activities, the triple jump. Apparently it was contra-indicated to the female anatomy. When the teachers were not looking, some of us would triple jump anyway and even challenge the boys. We, however, were not allowed to compete at any official level and had to settle for less than the boys. We were bound within a boundary.

Oxford	bound[1] limitation, restriction
	bound[2] spring, leap, advance
Webster	bound[1] tied; in bonds
	bound[4] going or intending to go

As female athletes we had to bound through the boundary. We did so with intent, purpose, and a leap towards freedom. By critically questioning the scientific basis for triple jump being exclusively for boys, bounding beyond the boundary occurred.

As the Kenyan girls ponder whether or not to remain in the bleachers, watching and waiting, they are critically challenging the exclusiveness of the activity. In the end they choose literacy; they choose to move. The alternative is to stagnate, to remain bound, so they rebound within a boundary. The word bound has a "twofold sense"

(Derrida, 1973, p. 4), bound indicating *freedom* and bound indicating *limitation*. Bound is its own antonym; it is a contradiction in itself. To bound freely, to advance restrictively is how the girls relate to the "other."

American Heritage

rebound[1] 2. to recover, as from depression or disappointment

The girls are on the rebound. They leap back and recoil their place within the boundary. They press ahead even if it is little by little.

Movement literacy, or perhaps the unclaimed movement literacy, opens possibilities for change and transcends boundaries. The movement in the literacy is one of inclusiveness. The boundaries of inclusiveness allow passage in and out. Thinking is beyond the square (Kirk, 1997b), and movement surpasses the historical box that once reserved "the game" on an exclusive basis. Movement literacy of a new era manages to penetrate the physiological and kinanthropometric[24] barriers that are culturally and historically bound. Movement literacy creates openings by questioning and challenging the very existence of the boundaries, albeit tactfully.

When I ask the girls why they do not join in the game, their first response is that the boys would refuse them. Probing further and suggesting that I could possibly play, they insist that the boys would not refuse *me*. As an adult, researcher, foreigner, they would respect my desire to play. The same regard, however, is not extended to their peers. They draw a boundary around the event. The response of the girls is to infiltrate the opening fashioned by not asking for permission.

boundless boundaring / boundful rebounding

Boundaries seem destined to permeation; yet what is significant is how the rite of passage is revealed. Compare the boundaries of basketball and football (soccer). Each sport has lines drawn or painted to indicate the playing space in which the game must occur. In basketball the boundary may be crossed if the player and ball remain airborne. The play is not out of bounds until one or the other touch the ground outside of the boundary. Passage is allowed via a technicality, so strategies and skills are developed to

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[24] Kinanthropometry is an empirically based form of measurement of human morphological perspectives including body composition, motor and cardio-respiratory capacities, and physical activity (Kippers, 2000).

stretch the marginal limits. In football (soccer), however, the line painted on the ground represents an imaginary wall. Once the ball crosses the illusory space, it is out of play; the boundary is real. There is no apparent rite of passage through the invisible wall; the boundary is nonnegotiable. The basketball game, in which the Kenyan girls manage to find the rite of passage, is not yet realized in the game of football, or in the game of life.

In Kenya it has been only in the last one or two decades that women can own property. It is still not considered acceptable for girls to play football (soccer), so they rebound to a different space.

I: Why do you not join in when the boys are playing football?

S: Football is not an appropriate game for girls to play. It is too rough. We play games that aren't so savage.

When I suggest that they show me a game that they play, they round up a stick and begin to carve a boundary (see Figure 31).

Figure 31. Scribing a boundary.

The coastal girls engage in a game of Mskatili (see Appendix K)*, a not so forcible game. The courtyard is filled with children at break time, because this school has no*

playing field. I survey the area as the girls etch their play area in the ground. They draw for themselves a borderline.

Boundaries are interesting devices whereby humans draw a line around ideas, experiences, and emotions. The boundary I see here is more than an instrument of a territorial game. This boundary represents something more human, more significant, if I dare say it. The girls seem to enjoy this game; it is not too aggressive, but it is active (see Figure 32). All they need is a stick, the earth, and themselves. It is as though the girls are saying, "This is our space and this is our game; we are happy to be on the earth." The girls seem accepting of the boundaries that have been drawn for them. The boundary around the game of football does not seem to bother them.

Figure 32. Mskatili.

the game begins
the girls' game
the game they scribe
the game they play

The boys, this time on the sidelines, attempt to join in, with much refusal from the girls. They manage to cross the boundary if only to partake in their own invented game

within the *real* game, the authentic game. The boys challenge the boundaries scripted by the girls. Are the girls somehow saying, "You have your game, and this is our game"? Or are they motivated by a desire for their own community? Do they think that the boys would spoil the game, kill their fun? Akin to the girls in the basketball game, the boys do not accept the boundary. They find a way to create their own space within the boundary laid out by the girls. In each situation, however, neither gender is ever really part of the game. The boundary remains intact. The children are *in* the boundary, not *of* the boundary; the boundary does not determine their identity.

Reboundaring in the Flux

Male and female adults play Mskatili with vigour on the beach. A favourite childhood game transcends time and moves forward as the boundaries are interrogated. Boundaries are permeable. Rebounding is a recursive process, a recoiling that often generates a novel response. Time allows the barriers of gender exclusiveness to be permeated. Discourses of reconceived movement literacy celebrate the sieve-like nature of boundaries as inclusiveness infiltrates the wall of exclusion. The rebounding becomes a reboundaring. A new set of socially coded rules is arranged each time the sphere springs, not backward, but forward. Does movement literacy move in this way?

A conversant, movement literacy is part of the "common stock of everyday discourse" (Caputo, 1987, p. 75). In the primordial understanding of movement, boundaries are renegotiated and transcended via the experience of life, engagement in the game, and the invention of new rules. In education, however, movement is legitimized for curricular inclusion on a technocratic basis. The value of movement for the body is rarely challenged despite its absence. The value of movement for the mind remains lodged in the paradigm of brain research, a data of proof. A newly conceptualized, movement literacy recognizes the significance of the body in the mind as well as the mind in the body; therefore the reboundaring that occurs in movement literacy discourses is one that is socially conscious, ecocentrically minded, and humanly inclusive. The boundaries of movement (kinanthropometry, kinesiology, physiology) are conjoined with the boundaries of literacy (linguistics, phonemics, orthography). The permeable barrier becomes a passageway to an open Discourse of movement and literacy anomalies. Thus the conversation about movement literacy challenges the stagnant boundaries, boundaries

that have remained without question. Passage is a perpetual sharing of experiences, ideas, and movements in conversation. Dasein exists within and without the boundary; the boundary, therefore, is not a capsule. The boundary is a playing field where the players enter and leave the game as required or desired. When a boundary is rigid, it remains a barrier. Players that encounter a barrier may elect to find a passageway or move to a different playing field altogether. Either way, movement literacy moves beyond the status quo, beyond the limitations of the pre-established boundaries where new meanings are explored; nothing means what it used to mean.

"Throw Like a Girl" Doesn't Mean What It Used To

The parking lot—an unlikely playing field, an implausible place for movement, where the girls are, some running, some throwing, some watching and waiting for a new contest, for they have been eliminated from the game. They fail to avoid the throw, so they are "thrown out" while the others are throwing within. As girls they are all thrown into this life, this playing field. They play the game, they play it with verve, and they play it well (see Figure 33).

Figure 33. Rounders.

This game enjoyed primarily by Kenyan girls as an alternative to football (soccer) is a version of Rounders (see Figure L1, Appendix L). More highly aggressive than Mskatili, this method of Rounders is played with a tennis ball. Players are eliminated when hit with the ball, and they wait for the next round of play. As the boys engage in games of football, the girls are introduced to their *own* games to play. The outstanding skill that the girls demonstrate as they hurl the ball to each other is mesmerizing. It is amazing that they can become so proficient with so little practice, so little to play with. They find a way, they adapt to their environment. They throw within their thrownness, and they throw beyond their thrownness.

Thrownness

A Kenyan girl does not choose her life; she is born into it. It is a kickless life, so she develops the throw. Her feet are not implements in the way that a boy's feet are. Her game is a different game, an exclusive game. The thrownness of being female, being an African female, is not an imposition. It is accepted to a degree even as it is rejected on another level. The Kenyan female elects "to throw like a girl," yet not throw like a girl. She creates her own path, her own way of becoming. She disallows the "other" to determine who she will become. Inherently she changes the meaning of "throw like a girl." She throws herself into her own life, a life in which there are possibilities to reinvent the boundaries, a life where there are opportunities to throw *beyond* the boundaries.

I was raised with an older and a younger brother. Becoming an athlete, a tough athlete, was a matter of survival. Even still my father did not throw a ball around with me the way he did with my brothers. It was not that my father did not support me (some of my fondest memories are when he came to my games and cheered in the stands); it was more of a reality of the times. It was inculcated from the beginning: As a girl I did not do certain things. When I did, I was labelled a tomboy. Although *tomboy* was regarded as a derogatory term, the designation nevertheless permitted me access to being who I was, an active young girl more interested in moving than in waiting. Still I was atypical and therefore engaged in the game in an unusual way. The factical life of the majority of young girls is that their parents simply are not going to throw a ball the same way with them, if they throw one at all. Is it possible for a reconceived movement literacy to

provide a purposeful thrownness, a meaningful thrownness, one that moves beyond the boundaries of facticity?

The Boundaries of Facticity

We are continually confronted with a plurality of truth. In the facticity of life, truth proves to be an opening that lacks singularity; the truth is what addresses us. The boundaries of our factical life are permeated each time we question. Another interpretation awaits us; another meaning dwells within. The certitude of thrownness is surpassed by the strength of human will. "Will" creates openings to throw beyond. What happens when will is absent? The Kenyan girls wait for something to happen, wait for something to change, wait to be included, wait for the next dose of waiting. The will to move appears to escape them, or they are somehow allowing their bodies to speak of their oppression. Is their *will* so deeply embedded that it remains hidden? Is their will somehow evidenced in the games they play?

Stick Play

Three sticks is a game commonly played by Kenyan girls and boys in the courtyards and on the fields (see Figure 34). A student shares how the game is played: *There are three sticks. There's an extender. The last person is called the extender. The extender jumps and she runs and jumps, and then she keeps extending the sticks. . . . If you pass, you're the extender.*

This game addresses to some extent the Kenyan milieu. Because the children have so little to play with they invent their own amusement devices. Even the concrete parking lot does not prevent them from doing what they enjoy. The children are found adapting to their environment.

What happens to youth when they are immersed in an environment of convenience? Is lethargy the progeny of convenience? In their thrownness children may adjust and respond by becoming disconnected with the Earth and connected to technology. The resilience of children, however, is not something to be taken lightly. Children adapt, rebound, and respond to a changed environment. It is the responsibility of us, as adults, to ensure that this is not an environment that has no future.

Figure 34. Three sticks.

> We could never and cannot now *assure* our children an Earth on which life can go on, an Earth on which "setting-right is actually possible," for such assurances are quite literally beyond us. The horror is that degenerative, dis-integrative, and consumptive images of human life and the bringing forth of human life (*educare*) may be assuring the opposite. The true horror is that *this* assurance is precisely *not* beyond us *even if* we choose to ignore it and live, educate, and proliferate educational theories, research and practices as if the Earth does not matter . . . as if, therefore, the continuation of human life were not an educational concern. (Jardine, 1998b, p. 74)

In the thrownness of Kenyan children's lives, an educator's concern is whether or not they are nourished, clothed, and clean. Care of the *body* is at a fundamental level. The body cannot be ignored in this environment, for to bypass the body is to bypass the child. What occurs if the educator overlooks the body? The pedagogical concern is often with whether or not the child is learning and how he or she is behaving. The body, fed with artificial supplements and additives and thrown into technological overload, is regarded as secondary to the needs of the child. As test scores and performance take priority, the

body becomes invisible, and existence as it was once known in the play world of the child is disjointed. Can healing of the mind/body detachment occur? Is it possible for children to throw beyond their thrownness into a more meaningful thrownness? Can throwing beyond the boundaries of lethargy bring visibility to the body? Might movement beyond what is outside bring forth an ecocentric and somatic centrality to a child's playworld? Can the pedagogical climate embody a view that considers the whole child in education?

Perhaps the game of three sticks has a deeper life message than what hovers on the surface. The game, as it is played, requires a mere stick and contenders. The extender has a vital role in the game; the extender is the projector. Projection extends beyond boundaries, beyond the thrownness of life. The extender represents what could be, always beginning from where things are; yet pushing the possibilities of thrownness into projectedness. Extenders stretch the pliable boundaries and challenge thrownness at its most fundamental level.

American Heritage

> extend: 1. To open or straighten (something) out; unbend 2. To stretch or spread (something) out to greater or fullest length. 3a. To exert (oneself) vigorously or to full capacity. 5a. To enlarge the area, scope, or range of. b. To expand the influence of. c. To make more comprehensive or inclusive.

Thrownness is only limiting in terms of its projectedness, *Entwurf*. An extender throws beyond thrownness. The projection is always of possibilities; the boundaries are permeable; projection is an opening. Thus in thrownness there is always a passageway as the facticity of life permits movement beyond the present.

The Stage

Cultural Knowing—Embodied Understanding

"All the world is a stage," so Shakespeare's infamous insight begins. Never before I entered Kenya had this insight rung so true. The children of Kenya seem to be natural performers, as though they were born with an inherent facility for theatrics.

Watching them is much more fascinating than the video vignettes suggest. I remain intrigued by their familiarity with their bodies and their natural responses to cultural understandings.

Synchronization

These children are rehearsing for an upcoming performance for their parents and city officials. Chege School is one of the few locations in Kenya fortunate enough to have an auditorium. Equipped with power and lighting, it sets the stage for excitement and celebration. The rehearsal takes place on the playing field. The students are a mixed group of those in traditional dress and those in their standard school uniforms. As they prepare, I am drawn to the synchronous dorsiflexion of their feet (see Figure 35).

Figure 35. Dorsiflexion.

The children seem to feel the pulse of the music in every part of their bodies. The rhythms appear to be innate (see Figure M1, Appendix M). The range of footwear does not detract from the uniformity of motion the children exhibit. They are one: one with their bodies, one with each other.

synchronus (syn [Gk] = together + chronos [Gk] = time)

The etymology of *synchronize* is from the Greek *sunkhronizein*, to "be of the same time." This is a beauty that athletes and dancers spend endless hours and years of practice to achieve. Time appears to be of no concern to these Kenyan children; they have time. Time has a different meaning. The Kenyan children are not seen rushed from program to program, place-to-place, and practice to practice (Fishman, 1999; schlatter, 2000). Kenyan dance appears to bring forth somatic harmony while building a sense of community. "Dance is frequently derived from the motions performed during work. Rhythm—underlying the African dance—is also the chief factor that synchronizes group work into a smooth, organised, and hence efficient process" (Darbois, 1962, p. 9).

When the Kenyan children perform a traditional dance in a school setting, they develop an awareness that is cultural, yet not necessarily of their own heritage. This is true primarily in urban areas where children of dozens of tribes come together to learn. The teacher of dance generally makes choices for what traditions the children learn. These are often from the teacher's own tradition or the tribe of a special guest who will be in attendance for the performance. When dance is authentically taught, the children learn about the tribal customs, the language, and the inherent meaning of the dance, together with the steps and actions. The children develop a cultural awareness that inspirits a common understanding. "Cultural awareness manifests an element of ultimate community and sharing in the world out of which a classical work speaks" (Gadamer, 1984, p. 258). This community, this sense of sharing, is evidenced in the synchronous motion of the children's feet, in the way that they sing; in the way that they understand their world.

Beyond the synchronous metatarsal action, the flexion and extension of the lower limbs of the children may reveal an anatomical significance (see Figures 36, 37, and 38).

Figure 36. Skeletal medial aspect of the foot. (Gray, 1918a)

Figure 37. Skeletal lateral aspect of the foot. (Gray, 1918b)

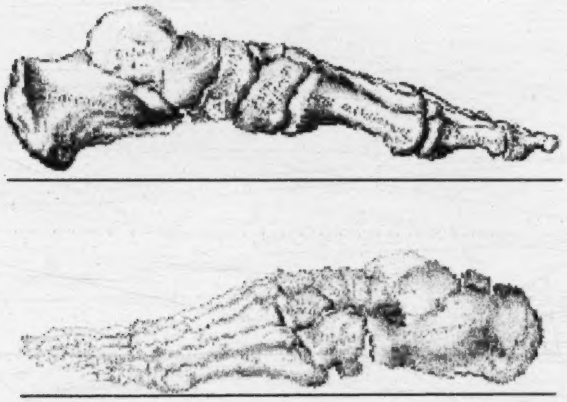

Figure 38. Skeletal medial and lateral aspects of the African foot
Adapted from Gray (1918a, 1918b)

The African anatomical presentation of the foot exemplifies a less pronounced arc in the instep. Therefore, the plantar flexion and dorsiflexion are visually distinguishable from European or North American manifestations (cf. McDougall, 1995). Posture, gait, and metatarsophalangeal articulations are both culturally and anatomically significant for Kenyans. Their bodies speak when they move, which is something uniquely Kenyan or at a minimum African. This does not mean that they are of a limited somatype; nor is this an exercise in kinanthropometry. There are aspects of Kenyan understandings that are culturally rich and can be fully realized only by the Kenyans themselves. As an outsider I am drawn to this wonderment. I long to understand, not in a scientific way, but in a human way.

> The phenomenon of understanding not only pervades all human relations to the world. It also has an independent validity within science and resists any attempt to change it into a method of science. . . . Hence the human sciences are joined with modes of experience which lie outside science: with the experiences of philosophy, of art, and of history itself. These are all modes of experience in which a truth is communicated that cannot be verified by the methodological means proper to science. (Gadamer, 1984, pp. xi-xii)

The presentation of the Kenyan anatomy is an aesthetic phenomenon. It contributes to the way they stand, the way they move, the way they dance. Genetically, we all lean towards a specific somatype, which in some situations may determine the types of activities in which we engage. Often we do what we were born to do. Are the Kenyans born to dance, or is dance simply embedded in their daily lives? Is the synchronicity of their dance movements genetic in origin or an expression of a communal derivation? Is the scarcity of obesity among children in Kenya primarily genetic, anatomical, and kinanthropometric? Or is the rarity due to their lifestyle in the way they move, the way they exist, the way they connect with their bodies? How significant is movement literacy in existence? How significant is movement literacy in learning?

Synchronous Limbs

Synchronization is apparent in the hand placements and knee bends of the body (see Figure 39). The literacy occurring likens the *movement understanding* of which Gadamer (2002) spoke, continually moving from the whole to the part and back to the whole. Gadamer implied that *full* understanding could occur only within the *whole*.

Movement literacy transpires when a part of the body is moved to display a particular skill. It is only *part* of the rhythm of the *whole* body, which is constantly in motion even when it is still. When I look critically at any skill in any game or dance, I am certain of this phenomenon. Each time I observe a dance I am drawn to a particular action of the body as my camera drew me to the synchronicity of the hands in this moment of eurythmy (see Figure 40).

Figure 39. Synchronous metacarpals.

Figure 40. Eurythmia.

The rhythm and rustling of the hands of children against the sisal skirts affixed to their waists is captivating. When I close my eyes to listen, the image remains, just as the Greek word *eurythmia* suggests that a "recurring motion" prevails. The rhythm creates a visual representation and a bodily response. Our senses speak to each other, as they are integral to our physical being. Movement is required to act, to think, even to see (Franck, 1995). When thinking about movement analytically, the variances of the curvatures of the fingers of each child are apparent, the unique placement of the hands on the sisal is perceptible, and the depth of the knee bend and the incongruent supination of each forearm are acknowledged. Each child, although synchronous in action, leaves a fingerprint on each motion, each stroke in space and time.

> It is as if each child has a unique identity despite the rehearsed synchronicity. The word "fingerprint" is interesting. It combines an important piece of anatomy, "fingers" with a major form of traditional literacy, "print." Most of us learned to print in grade one. We did the printing with our fingers. But is the connection to print only expressible through our fingers? What kind of printing could we have done with our legs or feet if that had been encouraged? Would "printing" have become a broader form of literacy if more than fingers were legitimate purveyors of print? Fingerprinting, as a way of expressing one's identity, has latent within it the union of movement literacy and traditional literacy. If we also introduce into the discourse new words such as "elbowprint" or "kneeprint" or "spinalprint" or "dorsalprint" or "hairprint" or even some non-new words such as "footprint" or "DNAprint," might we begin to widen the horizon of movement literacy and the ways it might connect with traditional literacy? (D. Sawada, personal communication, April 2002)

Traditional literacy regards reading the page as the "ultimate" literacy. Modern thought has yet to fully encompass the bodyprint in literacy discourses. The desk remains the prominent writing place in schools, which may or may not be surpassed by the keyboard in the home. The children in the classes I teach, perhaps desperate to break free from the uniformity of required responses, probe the boundaries. "Does it matter what colour of pen we use?" they question. Need it matter? Why do I insist that they use a pencil for math and music? Certainly it is logical in terms of "correcting" errors;

however, a pen might more fully reveal where the children have been, where they are in their thinking, and how they come to understand. "A path in ink might be treated with more respect, and perhaps teachers might be more inclined to join the child on the path to see if they can understand more deeply the body-prints constituting the path" (D. Sawada, personal communication, May 2002). Might imposed notions of significance negatively impact the literacy and understanding of children? Might children who desire to use a different colour of ink be longing for their own identity in their writing?

When we consider the dancing Kenyan child, each movement is indigenously conjoined with the identity of each child. Comparison is certainly possible; yet with careful adherence to the unique motion of each somatext, the distinctiveness of each child is revealed. The shape of the hands, the length of the phalanges, the degree of supination, and the tension of the muscles are all expressions of the self, captured in bodyprints. The somatext or body-identity is inseparable. The somatext requires no analysis, no interpretation; it stands on its own. "Anatomy-prints, embodying as they do the union of body and print, might offer a different way of talking about who we are and who we might aspire to become through a print literacy infused with movement" (D. Sawada, personal communication, May 2002).

Phronesis, proposed by Aristotle and pursued by Gadamer as "practical knowledge," is qualified by the body as well as by the mind. Somaphronesis is elucidated in this fingerprinting accomplished by the Kenyan children. The self cannot be removed from the body or the mind; the self is both mind and body and how we understand who we are, if we know who we are at all. In trying to understand the self, the mind/body separation is fused so that there is no visible barrier and the bodymind is realized. How are we recognized by ourselves or by others if not through bodymind prints?

Pursuing the Bodymind Print

There are clearly defined roles for males and females in Kenyan cultures. The parts they sing, the dance roles they take on, the games they play, the work they do are all based on their gender, integral to their factical life. The grass skirts are worn by the girls (see Figure 41) and offer a softening of the rhythmic structure inherent in the song. The skirtless boys present a stronger rhythm, a sound of distinction. Yet there are moments when the boundaries are crossed, a role reversal, an opening of the barrier. The skirted

boy dances with confidence as though he is sure of his identity. What is the significance of the costume that drapes the body? The African skirt worn by the boy does not make him a girl any more than a Scottish kilt makes a male a female. It is as though the skirt is a catalyst for crossing a boundary, a more significant boundary.

Evidently, the skirt is not a symbol of femininity; rather, the skirt represents culture, heritage, and tradition—a modified bodyprint. The skirt is reserved for a special occasion. The skirt is not common. In this traditional dance representation the boy sings and the girls respond. The question and answer are intertwined. Yet the boy appears *le passé sous silence* (Sartre, 1956), as the girls so often are in their factical life. They carry the water, manage the household, and play their own games as they are silently passed over in their daily lives. Their bodyprints are taken for granted. In their dance, however, as in their fingerprinting, they reveal the significance of the body as an expresser of sociocultural origin. The boys do not hear them, so they hear themselves. This knowledge-of-self is part of who they are and who they will become. In the synchronicity the girls have a sense of community. In their skill execution they profess their individuality.

Figure 41. The skirted dancer.

Although each movement can be rehearsed and repeated, it cannot be replicated no matter how strong the desire for synchronicity is. Right down to the way that each child breathes is an amazing field of comparative reality. Movement, along with "breath, is a potent tool of overcoming dualism" (Leder, 1990, p. 178).[25] For breath, according to the American Heritage dictionary, is life itself:

breath: 4. spirit or vitality; life

Breath is necessary for life to exist. Breath is used in speech and song; it is at the very core of our use of language. The idiom "out of breath" is paradoxical, if not impossible. Being out of breath is death itself, and without movement there is no breath. Thinking about movement in these terms is refuting dualism. Movement is at the core of our existence; the way in which we move is unique to whom we are. We change the way we move like we change the way we use language; they are integral to our changing self. Change is the beauty of movement.

Rule Number One: Never Be Caught Standing Still

As I listen to the euphonic sound as the Kenyan children sing a variety of songs in classrooms, on playgrounds, on the streets, and on the stage, two things become apparent. First, the singing of the Kenyan children is vibrant; they are alive, and their joy is boundless when they sing. Even in a sad song there is a trace of effervescence; they have a particular way of drawing in the other. Second, the Kenyan children are always in full motion when singing or reciting a poem. There is always some accompanying body rhythm, some visual representation of the message (see Figure 42). The bodymind is present in the lives of Kenyan children: in the way they learn, in the way they perform, in the way they interact with the Earth.

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[25] Leder (1990) pursued thoughts of breath and dualism extensively:
Breath is a potent tool of overcoming dualism. Physiologically, respiration stands at the very threshold of the ecstatic and visceral, the voluntary and the involuntary . . . inside and outside, self and Other are relativized, porous, each time one takes a breath. The air is constantly transgressing boundaries, sustaining life through inter-connection. One may have spent years studying the mystics on the unreality of dualism and this remains an abstract idea. But in following breath, one begins to embody this truth. (p. 178)

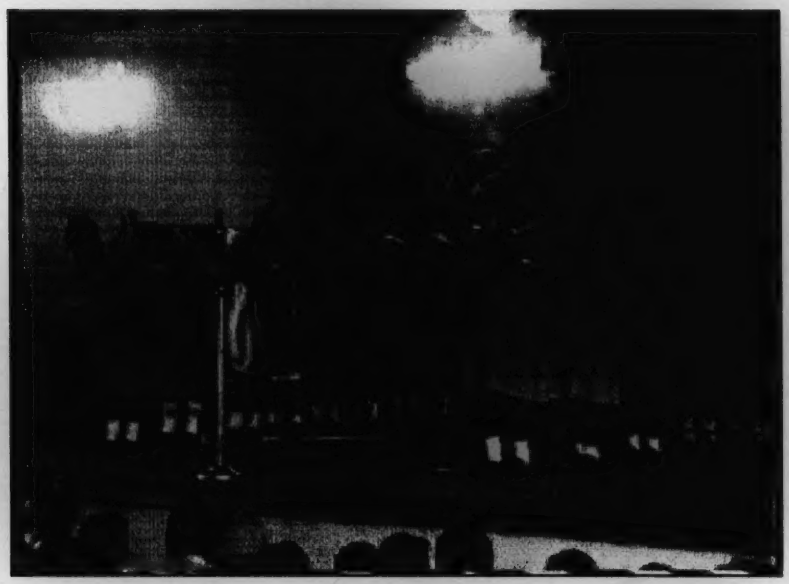

Figure 42. Music in motion.

Figure 43. Poetic motion.

Motion poetry (see Figure 43) is a childhood favourite that brings to surface the bodyprint in language. The rhythm of the words generates a rhythm of the body. The primary children at Jaribu private school have a different sense of community than do the children in most of the public schools. They do not sit three to a desk, elbow to elbow. They have room to move; they can see the faces of one another; they can adjust their space. They are free to move and come to know each other. Even when they are sitting they are moving. Is not freedom to play, freedom to move, and freedom to *be* the intent of childhood?

Freedom to Move

Early one morning I turn up at Utawale School. Amidst the shanty surroundings several children engage in various activities on the playing field. It is not my first visit to this school, but the first time with camera in hand. Many children are still fascinated with me and want to touch my hair and skin, but the older ones admonish them, and I manage to find a few uninterrupted moments to purview the vast field. A classroom teacher is with me and provides me with some insights and interpretations of the activities. There is so much to see so much that is intriguing. The children appear to love the choices they have; there are no boundaries around what they can do. As a bell rings to signal the end of the break, the teacher's class stays behind to share a song (see Figure 44).

Though unrehearsed, the children manage to capture the essence of this tribal favourite. One boy has his own joyful moment in dance until he notices the camera is on him. A candid moment this is not; yet there is space for freedom of movement, freedom that is often hindered by societal expectations imposed on children who would otherwise continue moving. Freedom to move is a precondition for movement literacy. In order to have an opening, a path, conversations about literacy require discourses that move: dialogues and interactions inclusive of the body, for the sake of the body, for the sake of the Earth. To move is human; to touch is human. Freedom to *move* is as well a freedom to *touch*. Touch is about being human; touch is one of the senses; hence when it evaporates from life, it is at the cost of humanness. The Kenyan children desire to touch my hair and skin because they are curious. Their sense of sight informs them that the hair and skin appear unusual; perhaps touching assures them in another way. They can know differently by touching me.

Figure 44. Freedom to move.

> At a more general level, the notion of **touching** is likewise an anatomically dependent mode of moving. While touching has a primary anatomical dependency, how we touch someone could have a powerful movement literacy that extends completely beyond the physical. The motion of touching has become transparent in ordinary discourse but at the physical level remains totally out of bounds in Western schools: For teachers, touching a student physically is legally prohibited. What led to this prohibition? Why did it happen? Would a new discourse allow touch to become expressive of the basic literacy inherent in movement? (D. Sawada, personal communication, April 2003)

Touch, as a highly corporeal sense, advances knowledge and understanding. Touch is how these children connect with the earth and with each other; it is another way of knowing. What message would I have given these children had I disallowed the touching they desired? Touch is a way of crossing the boundary of self and the boundary of the other.

Moving Beyond Boundaries

When children play out of doors, there is little that is off limits. The boundaries are wide open. The indoor world closes in on children. There are so many things that they are not to touch. We often say to a young one, "Do not touch that"; yet in doing so we draw boundaries around the child's playworld. Sometimes the boundaries are for their own protection, other times for the preservation of objects. When they arrive at school, where they spend a large portion of their day, touch is once again eliminated. Appropriateness has overcome a basic human need, because the handshake and perhaps a hand on the shoulder are the only "safe" ways to touch in the politically correct school. We value what is deemed appropriate over our own humanness. Is this perhaps why children are so drawn to the outdoors, where the freedom to move and freedom to touch provide them with a literacy that has somehow been lost? What is the significance of freedom to touch and move for the Kenyan children?

Figure 45. Moving freely.

The exposed feet of the boys and the draped heads of the girls reveal a fascinating contrast (see Figure 45). The clothed heads of the girls suggest a cultural or religious significance. One of the girls begins to run towards another on the field. As she gains

speed, she removes her headscarf to drape her neck. As she approaches another girl, she instigates a chase. Her comrade has already removed her shoes and gladly accepts the challenge. The hijabless and shoeless girls run about until they tire or perhaps lose interest. The head and feet function whether or not they are covered. The body is a moving body hidden or exposed (see Figure 46).

Figure 46. Cultural freedom.

Western cultures can sometimes be consumed with what is acceptable to wear. Physical education classes are often assessed by whether or not the children have the appropriate attire for engagement in activity. In some cases children are not even allowed to participate if they do not have their "gym strip." In these instances clothing or the lack of appropriateness can eradicate the movement, and yet another barrier is put in place by objectifying a child's playworld. These Kenyan girls refuse to allow their attire to interrupt their movement. What they are wearing is chosen or required by culture, religion, or school policy; but it does not control them. They are free to move and engage in their own way of playing; thus with or without a headscarf or footwear, movement finds a way. Their apparel, their religion, or their cultures do not disguise their movement. They play for themselves and for each other; their play is not a show.

The Surreptitious Dance

It was a beautiful evening, and Kip, my assistant, and I decided to take in a performance by coastal dancers. This dance troupe had learned many traditional dances of several of the local tribes in Kenya. This performance, however, proved to be quite revealing. It was something I did not expect. The dancers entered from the back of the audience, singing and moving in unison to a distinct beat. Moments later Kip reacted with an audible sigh. "What is it?" I asked.

"They aren't saying anything," he responded.

"Do you mean they are making it up?" I inquired.

"Yes" he replied, "It doesn't even make sense."

Figure 47. A dance of no origin.

The gibberish of life comes to surface each time inherent values are compromised in order to promote, market, or simply make a living (see Figure 47). This occurrence coincides with the examples of misplaced cultural significance suggested by Nzewi et al. (2001). The love of movement is once again compromised in the village of entertainment. The authenticity and culturally embedded meanings of the traditional dance are abandoned to get by, to make a living. The situation might be paralleled with that of the

professional athletes of many societies, but they are, in truth, quite different from one another. Sports, dance, athletics are big business in Western cultures. The mimetic nature of movement creates an opening for authenticity to dissolve. Play is no longer play, sport is no longer sport, and dance is no longer dance. Salaries have no ceiling, and contracts have no bounds. It is not about earning one's keep; it is about being larger than life.

For a Kenyan dancer it is significantly different. They earn merely 3000-4000 KSh a month (about $100 Canadian), and the issue is more about survival. Purists might suggest that the amount is insignificant; a compromise is a compromise; however, the outcomes of the compromises are worlds apart. Is dance at risk of losing its authenticity by becoming a "show"? Is play, in a genuine sense, facing extinction by becoming a performance?

Does expression of tradition have priority over expression of self? Should it? Is there an oversight here that is worth uncovering? Is this a message of survival or one of resistance? (See Glasser, 2000, for a discussion of dance as political or apolitical.) Is the desire in Kenya to preserve cultures via traditional dances solely a political motivation? Are these dancers abandoning cultural significance in order to have a meal and merely responding to deprivation?

Glasser (2000; cf. Dikobe, 1973) described the fortitude of African people in her discussion of *shebeen* (club) activity during times of oppression.

> Marabi became more than a form of music or dance. It became synonymous with a new culture that arose in the slumyards. This culture, including the dancing, of course, grew out of a general response to the deprivation and the exclusion of black people. It is important to place this form of cultural expression in its total context: the *shebeens* were illegal, yet people continued to participate frequently in *marabi* music and dancing. Thus, this *marabi* culture can be seen as an expression of resistance. That is, people saw no social stigma in going to jail as a result of raids during *marabi* parties at *shebeens.* (p. 29)

Though far from illegal, in these "made-up" expressions, the coastal dancers may be displaying their own version of resistance—a resistance to the government's position that cultures can be preserved, a resistance to maintaining authenticity in order to have food and shelter. There is no way to know for certain what is in the mind of each dancer;

yet there is some evidence of the presence of a complex set of values; dancing out of need, but not knowing what is being danced. Another view might be that African dance is evolving into something new, something that is nontraditional and a blend of cultures. The African-Caribbean *Joneeba* is gaining popularity in recent times. "Creators of Joneeba say it is different because it manages to put together the mind-body connection through rhythmic drumming making the lure to exercise irresistible" (Thiamm, 2001, ¶3).

When I was a child we would have family gatherings where the musicians would bring out their instruments, and we would sing and dance until dawn. The *hootenanny* sported a theme song, which set the tone for each occasion. There was no set bedtime for any of the children; everyone persevered until they were too weary to continue, and I do not recall anyone ever leaving. This legal (although perhaps some bylaws were broken) *hootenanny* was part of our Canadian/Austrian culture. We clung to these gathering times that were relatively unplanned; they just happened. It saddens me to know that we have not continued the tradition. My children do not really know what a *hootenanny* is; in fact, they tend to don a strange glare when I use the word. We are now overcome by the pop culture or technoculture that consumes most North Americans. We have lost our roots, and do not know how to return. We are too driven, too tired, and much too sane (presumably so) to partake in these impromptu moments; moments that at one time were irresistible.

Performance in some places has become highly focused on whether one can earn a living and how big that living is. The joy of the game, of the dance, of the sport has been sacrificed to the hands of entertainment. Physical education teacher Nwegi added:

> I can say here comparing with . . . the developed countries, you can see that we are being left very, very behind. . . . They know the importance of the sports; like, when they grow up, you see, most of them, they start to be professionals . . . with the games, which they know that they are a good thing and that they are being paid for it, so there it is like a career to them. But here it's just only to keep your body fit, not looking at it as a talent whereby you can benefit later. . . . So sports is just only for physical fitness and for your own joy, but not as a career whereby you can make money out of it.

Does the money, the prestige; the drive to win put a boundary around the love of the game? "A children's game, as we used to think of it, requires no instructors or umpires or spectators; it uses whatever space and equipment are at hand; it is played for no other reason than pleasure" (Postman, 1994, p. 4). Is it possible to move for the sake of moving any more, the way it is intended for children?

Playing for the Sake of Playing

The boy discovers his talent. He is small in stature for his age, and although not accurately assessed, his lordotic posture is evident. As he walks on his hands, it is obvious that he has to compensate for his postural abnormalities. Still this is no hindrance for the boy, who gives every appearance of being highly motivated. He widens his base of support and aligns his feet with his head in order to maintain balance. For a moment he overcompensates but returns to his feet to give it another try (see Figure 48).

Figure 48. Finding a way.

Consider what this child knows as he performs this action. He knows that a wider base of support provides him with more balance and that he needs to align his feet with his head to achieve stability due to the forward momentum of the hand action. He understands the mechanical principles in maintaining dynamic balance. He may not be

able to articulate this knowledge in words, but he knows it. He may not be aware of what he knows; yet he knows with his body. His body allows him to know. Although he performs for the camera, for the *possible* audience, he is likely engaged in play for himself. He takes delight in what he can do and learns the movement as he challenges himself to walk inverted for as long as he can. That is the game. The game invites repetition; the game is a challenge. In his imitative approach to play, the boy can attract an audience. He draws in the spectators by doing something skilful. The initial "watch me" requires no subsequent probing; as an observer I am already engaged.

Uncertain of what draws me to this boy's movement, I ponder the possibilities. Is it his zest for what he could do or his sheer talent? Is it the joy he finds in movement despite the adjustments he needs to make? Is it the manner in which he approaches the wide-open field? Is it the way he masters the skill for the pure pleasure of mastering it?

The Road to Mastery

The field is adorned with silhouettes of energetic bodies, changing with every frame. The children take pleasure in showing what they can do. The rough grass and rocky field have little adverse effect. A range of abilities scatters the field. The human body is capable of so much: so many choices, so many paths, and so many ways to explore (see Figure 49).

These children, masters of their own bodies, challenge themselves to press on, to move forward. Their level of performance is uniquely acquired, but with each physical attempt they are paving the way to mastery. What separates them from the professional acrobats is merely rehearsal and time (see Figure 50).

Movement literacy, akin to other forms of literacy, appears to be an individual process of development. Early in life children learn largely through imitation and discovery; they experiment with their bodies to detect the possibilities of their movements. As they grow older, more opportunities within their schematic development begin to surface. As they develop mature motor patterns, action becomes intuitive; "the body schema both encodes and decodes the world as a meaningful structure (Busch & Gallagher, 1992, p. 4). Mastery is a developmental process for each child. Along the way children discover what their strengths are and have the verve to stick with it. What occurs when there are barriers or even barricades inhibiting movement literacy?

Figure 49. Who I am.

Figure 50. Who I might become.

Movement is not destined to provide sustenance for all as it does for professional acrobats. However, is there not some level of movement literacy that is desirable for *all* to embrace? Is there knowledge of the body and protocol for knowing *with* the body that are fundamental to existence? Are we willing to accept bodily illiteracy as we continue to succumb to the opacities of movement literacy? After all, what is the big deal about being able to run, jump, or skip?

I Can Skip

Delighted with her rope, woven from the thrashed sisal of the earth, the girl makes several attempts to clear the twine. Far from proficiency, yet full of determination, she displays a slight knee bend, posterior arc, and upright cranium. The temptation to glance down at the rope is pressing, but she overcomes it. The balls of her feet first meet the ground before she settles to her heels between jumps. She knows so much. She can skip (see Figure 51).

Figure 51. I can skip.

The road to mastery is a kinanthropometric phenomenon. It is possible to scientifically code each movement, each action, each muscular intonation of this girl's

body; but we cannot manage to gain entry to this girl's mind and listen to what she is thinking. With each turn, jump, bend, and landing she is creating her own movement, a phenomenon that even science cannot understand. How can this child benefit from knowing the skill of skipping? How does movement contribute to her learning, to her life? What *is* the value of movement literacy?

Figure 52. Kudos.

As previously suggested, *all* will not reach a level of mastery that permits entry to professional dancing, athletics, or acrobatics (see Figure 52). What is learned in childhood, however, can be carried through into adult life. When we consider life, it becomes apparent that the dependency of youth is similar to the reliance of later life. As babies and toddlers develop, there is a gradual movement towards independence. What is challenging in terms of movement literacy in babyhood—standing up, walking, going up stairs—also becomes an obstacle to independence in later adult life. Life, for those fortunate enough to live a long one, follows a particular sequence; and mobility plays a central role in the choices that can be made. An activity such as skipping, which may appear to be detached from what is significant in life, is a vessel to accomplishment.

Viewing movement in terms of what it accomplishes—buildings and structures, shelter, aesthetics, nourishment, health, writings, birth, intimacy, humanness—elucidates its value. Skipping is a path to achievement, to the game, to goal setting, to movement literacy, and perhaps more fundamentally, to an art form. The aesthetics of movement are uncovered each time we find ourselves lost in the movement itself, each time we observe a particular dance or skilled movement that carries us off to an imaginary place. Aesthetics are not understood in scientific terms.

> Here the scientific research pursued by the 'science of art' is aware from the start that it can neither replace nor surpass the experience of art. That truth is experienced through a work of art that we cannot attain in any other way constitutes the philosophic importance of art, which asserts itself against all reasoning. Hence together with the experience of philosophy, the experience of art issues the most pressing challenge to the scientific consciousness to acknowledge its own limits. (Gadamer, 1984, pp. xii-xiii)

The technocratic tradition can explicate the intricate details of masterful movements; however, it has yet to explain how a person establishes a connection with an environment that allows the creation of an existence through movement. Movement literacy is cultural and cross-cultural, masterful and simplistic, in the boundary and out of the boundary, traditional and nontraditional. Movement, the lost literacy (Kentel, 2003) has yet to find its way, dwelling in infancy, waiting to move ahead. Is more energy expended in attempting to preserve movement rather than moving it forward?

Preserving Traditional Dance

> For "dance is the loyal companion of the African native from cradle to grave. It embraces the fundamental action, problems, and sentiments of life. It tells a story of anxiety and hopes, dreams, and crude reality. And it tells it eloquently, spontaneously, and beautifully. (Darbois, 1962, p. 7)

Dance is integral to the Kenyan way. It is not something that can be separated from African existence apart from the waning authentic purposes for traditional dance. The government of Kenya has taken steps to preserve what can be recovered in the

cultural significances of the dance ceremonies. A professional dancer offers his perspective on the recovery of cultural significance:

> [With] traditional dance we preserve our culture and also remember some of the things our forefathers used to [do] . . . . It's also very helpful because of the African teaching, which we get from it, . . . what our old people are doing, and this being relevant to the teaching.
>
> You know, with me, I like the job. No matter what difficulties that will come or have come, but in what I've seen being a dancer is something that you have to put in your mind that YOU as a dancer or as drummer, you have to like this. Well, it's just a way of being—as they say it's inborn, so if you are not a dancer, then you say you are not that happy to be dancing. It's maybe in your blood; it's not in your veins. It means that even if you are taught so many times you will learn to do it, but you can't make it. You will do it, but you will not make it because you will just be following so many people with no correct steps. . . . Even if you don't know my dance, but if I come from this country and you come from this country, we meet for the first time, I present my dance. . . . If I'm presenting that correct dance and you say that man is using his brain. But there are some groups here in Kenya . . . that have copied the steps from here. . . . It simply is not as good. . . . They are not presenting the authentic steps or songs of the tribes or . . . the songs they are singing . . .
>
> The work is good because, you know, when you are trying to perform you show how our people, our forefathers used to do during, let's say, circumcision ceremonies. You are not doing this any more, so you are keeping the culture and maintaining the culture so when . . . the other generation comes they'll still get the culture being done the way it was being done a long, long time ago. (Awenga, professional dancer)

During this process of 'preserving cultures,' elders come from the tribes to teach the dancers and ensure that the steps, words, rhythms, and melodies are authentic and encompass the true meaning of the ceremony. "The dance ceremonies have a dual role: that of mastering the 'natural' impulses on the one hand, and that of knowledge on the other" (Laude; as cited in Huet, 1978, p. 18). Knowledge is implicitly accepted in the

Kenyan dance tradition: knowledge of the body, knowledge of the movements, knowledge of cultures, and knowledge of who they are. Meanings are historically embedded in the dances, and the personal narratives of those who came before them are being passed through the generations. The significance of dance is not questioned. The current ordeal is how to appreciate the traditional ceremonies in evolving cultures. Is *preserving* tradition drawing a *boundary* around movement?

preserve: [Late Latin] = to observe beforehand
(*prae* [L] = pre + *servare* [L] = to guard)

Does the traditional dance once so embedded in Kenyan cultures require protection? Is movement in some cultures in need of a protector? When does a boundary protect, preserve? When does a boundary hinder? Will the work of dance in Kenya now be left to the professionals to educate the young?

Very much like the Maasai of Kajiado and Narok Districts, Samburu dance is characterized by the Impressive jumping of the young Moran Warriors (Bomas of Kenya, n.d., p. 11; see Figure 53).

Figure 53. Samburu dance.

> Samburu are cattle herders. It is from their cattle that they derive their sustenance. Thus, as would be expected, their songs and dances are closely related to the life of the herdsmen or that of the Moran warriors. In this performance, all the songs praise both Man and the life around him. "Nteemer," sung by the girls, praise the young Morans after a successful battle or raid, during a happy gathering of both sexes. (Bomas of Kenya, n.d., p. 11)

This Kenyan dance troupe is attempting to represent the ceremonial dances. The dancers themselves, however, are faced with several challenges:

> The training of our dancers can actually take even more than one year, for all these dances . . . to be learned, because the training is very hard. . . . If, for example, there is a person who has come from a Kikuyu-linked group, he has only learned how to perform Kikuyu dance style and . . . has not been exposed to other dances from other ethnic groups. So you find that before that person comes to learn those movements of other tribes, it becomes very difficult for the body to adopt those agile movements. (Director of professional dance group)

The dancers are doing something that is foreign to them and have difficulty *becoming* what they are doing. They struggle with the premise that "the African dancer does not imitate or represent a thing, he becomes it" (Darbois, 1962, p. 9). So this preservation, laudable by some, rejected by others, is not without its trials. Cultural awareness in its authentic mode is something that is learned through living life.

> The body is thus trained to be part of a complex network of analogies established with the universe, but the thinking behind it is not dualist. Physiological tendencies and social rules are both taken into account in this education of the body. It is acquired by means of an apprenticeship during which the steps and figures are taught in relation to the complete ceremony, and it is the duty of the initiation schools to explain their meaning. In this education of the body the opposing concepts of chaos and order, disorder and regulation, are brought together in a way that incites the body to work through its own tensions. (Huet, 1978, p. 19)

Educating for Cultural Awareness

The teacher is nearby as the students rehearse for an upcoming performance. The lead dancer is rarely found without a magnetic facial expression. The drummer does his part, maintaining the rhythmic pattern integral to the dance. All the children seem to know what to do. They all seem to know why they are there. They are dancing a message; they are bidding farewell (see Figure 54).

Figure 54. The rehearsal

In this suburban area of Nairobi the children come from different ethnic origins. Apart from this the students see the benefit of learning dances of other cultures. They see the value in learning songs in different languages and steps, rhythms, and body movements from other tribes.

> [Traditional dance] teaches us of our culture and . . . maybe when we grow up we can also teach our children about our culture and help them . . . If they have some questions we can answer them because I think traditional dance helps the kids. They learn about their culture, where they came from. (Students from Chege Primary)

An educator considers the melding of tribal backgrounds to be the only way for dance to continue in the urban areas.

> As much as you have different tribes in our country, we also have the same teachers in the schools. Every teacher wants to train their particular dance. . . . The children love learning dances from other communities, so you find in the city the children can dance literally from every tribe in Kenya, and they enjoy it. This we've got to have because the teachers also are from different parts of the country. . . . Up country, there you find a particular school dancing just that particular community's dances. (Dance teacher, Chege Primary)

In the educational process the students rehearse the dance and promptly learn the details of the aspects of the ceremony.

> It takes them two weeks because, you know, they are from different communities, the Luo, even the Indian, so we have a mixture, so it takes them time learn the dance, and also they need to learn to move; they are so stiff. At least two weeks. (Dance teacher, Chege Primary)

Movement, knowledge, and cultural awareness all come together in harmony when the students learn the traditional dances. The performance is the motivator, but not the catalyst for the bodymind unity. The stage, with its mural backdrop, sets the tone for something special. The children give it their best.

The celebratory day has come, and the children are ready for their on-stage performance. The auditorium is filled with parents and political officials. The students tell their story. The students dance their story. Being there, on the stage, is about more than performing. Community, identity, and heritage radiate throughout the presentation. Dance is physical, but it is also cultural. It is a show and, at the same time, not a show. The children seem to know the significance of what they are doing. The arena of entertainment does not appear to have consumed them (see Figure 55).

Dance is part of the way the children play. It is an engagement in the game. The game itself is about life. The dance tells the story of life. The children are the messengers; the dance is the medium. Observers understand the message. It is about roots, it is about possibilities; it is about the future.

About the future, I think now, about the future, you know, I cannot be really sure. . . . I am interested. . . . When I was in primary . . . I learned this from the teacher. I was very keen and interested. (Dance teacher, Chege Primary)

Figure 55. The performance.

The oneness of humanity with the Earth is so evident in the traditional dances of Kenyan cultures, as revealed in a student's interpretation of one of the songs. *"It means that if you remove a tree you should plant it back."* This culturally rich ecocentricism is not visible in all cultures. Evidence of these connections has merely been borrowed from other cultures (Tai Chi). The Kenyan cultures cannot be transplanted into other cultures despite any efforts to do so. The Kenyan ways of life, however, may compel us to look to our own cultures and see the significance of the body in our identifiable existence. Even with the influences of Westernization, many Kenyan traditions remain intact. Perhaps it is also possible to recover the *value of movement* in modernized societies. Understanding Kenyan cultures may promote the understanding of our own cultures and cause us to return to our roots in light of our condition (see Figure 56).

Figure 56. The art of dance.

Dance is an art that unfolds in time and space. (Darbois, 1962, p. 10)

The Desk: Its Absence and Presence

Thrashing Sisal

A new day has emerged, and the teacher is away. Children are found everywhere on the playing field, all of them engaged in one activity or another. They have no balls with which to play, no skipping ropes to enjoy, so they have but one choice. That choice is to create. The sisal represents what livelihood they have as it is thrashed against the trees and logs. A young boy finds a better way to isolate the strands and uses a sawing motion to great effect. The movement is slow, but with purpose. This separated sisal will be woven into a basket or a skipping rope, or used as twine to wrap and fasten a paper ball (see Figure 57).

Children, in their version of honesty, respect the Earth and acknowledge the significance of movement and play. These children need the sisal growing from the earth in order to thrash it and weave IT into a skipping rope to engage in activity: The Earth is

something with which they connect. The children first take from the *whole* grown from the earth and separate the whole into strands. Each child has his or her own unique method of separation. The strands are then carefully woven or braided into baskets, skipping ropes, or twine to wrap up a ball. The part becomes whole again via a weaving process. Is this the case in movement literacy? Must the parts mind/body/spirit be woven or braided in order to become whole again? How can this weaving take place? Can it occur through conversation, Discourse? What are the contributors to the disjointedness of mind and body in learning?

Figure 57. Thrashing sisal.

The absence of pedagogy is considerable when the teacher is away. The learning that develops is an extension of the *leading*, which occurs at another place and time—a leading that has such an impact that it expands to independent learning. Children are not vessels that open like a funnel, waiting for some version of knowledge to be poured through. They are young people who respond to the world with a fresh enlightenment and contribute more than they receive. The pedagogue/protégé relationship is not diminished when children engage in independent learning activities; conversely, the relationship is

extended. "A teacher learns much about children simply by watching them. She learns how much children teach themselves or learn from one another" (Smith, 1983, p. 219).

After observing these children on the playing field, engaging in various learning activities, the absence of the desk begins to surface. The desk is nowhere in sight; yet it is not missed. The desk, as a common denominator in most classrooms, is not an integral part of learning. Space and organization are key indicators of the prominence of desks in schools.

Historically speaking, desks have an inimitable alliance with literacy. Prior to the onset of electricity, most reading occurred at a desk near the natural light of a window or the light of a candle or oil lamp. Curling up in a chair with a book was not widespread. Reading and studying were one and the same. Similarly in the technoculture, reading for some is associated with a computer and the desk or table that holds it. Literacy is still aligned with the desk. Proponents of movement literacy (S. Minton, personal communication, Spring 2002) and total literacy (Snyder, 2000) support methods of learning that break from reliance on the desk. Learning occurs by doing, dancing, moving, exploring, experimenting, investigating, questioning, and acting, as well as reading and writing. None of these modes of learning require a desk; yet the desk is ever present in places of learning. The elimination of desks is not the solution to the dilemma of learning in confined spaces; however, even temporarily excluding them might elucidate some of the dependencies created by their presence. After all, *confinement* to a desk is a celebration of the static body—a celebration that need not have the dominance that it does. It is a separation of the mind and body, which has grave consequences.

When the desk is absent, learning and literacy develop in a distinctive way. The free play experiences of a primary class, recorded in the field notes at Mwana Primary School, highlight this notion of movement literacy.

When the children arrive, they go immediately to the playground and engage in activities. They turn up as early as 7:30 am. The playground is very well equipped, with brightly painted apparatus, a playhouse, trees and shrubs, a sand box filled with soft sand; and a large covered area (Banda) has tables on the inside (see Appendix N). *The students approach me and ask me if I am a mzungu (this means White). I smile and let them know that is who I am, at least to them.*

The children engage in an informal tag game, spending much of the time screaming. Another group is jumping from a platform to the ground. "One, two, three, go!" Next they count to 10 and jump. Samuel is quick to assist me. He explains what the children are saying and describes the playground to me, ensuring that I have all the details in my drawing.

At 8:30 a.m. the teacher shakes a tambourine, and they all gather near the sandbox. The children echo a morning greeting to their teacher prior to washing up (see Figure 58).

Figure 58. Kindergarten break.

These children are among the Kenyan privileged. Their parents have jobs and pay tuition so that they have opportunities in a school with smaller classes, fully qualified teachers, and quality facilities. The playground at Mwana School is an unusual arrangement of upper-class equipment, a rare vista in Kenya. There are no torn sweaters on the children; they all have shoes; many have two pair. They arrive at school by car or bus. They do not need to create their own playful environment; it is already constructed. They can climb, run, pretend, sing, jump, slide, dig, swing, spin, and laugh. Not one child is still; not one child is sad. For up to one hour they have been free to move in the playing

space. No proof of the benefits of movement is needed; the smiles on their faces are evidence enough.

The Piagetan view of play as the child's work is fundamental to understanding the purpose of play. Play has fulfilled its purpose when the child is lost in the activity (Gadamer, 1984). Play is an escape from the realities of the thrownness of the child's life. Play provides a passageway from life to life. Play is effortless; play is painless; play is a play. The child that plays has a body and a mind. The body, the playful body, *is* the child. The game is the attraction. Standing in line waiting is a game in which the child engages. Play defeats standing about; play surpasses waiting; play moves beyond boredom. Play engages the child so that the purpose of play is fulfilled. Play transcends an arrangement of movements and skills. It cannot be reduced to a replication; rather, it is a repetition, a repetition of continuous evolution. Play is a newly created world each time the child is attracted to the game. What is play without an identity? What is play without the game? What is play without a body? The concept of "body as machine" dissolves in play.

The Body as Machine?

It is a new day at Nkinyangi School. Prior to the lesson a conversation takes place with the physical education teacher, who is a trained specialist. He shares, "PE used to be more integrated. Now with academic pressures, they've divided it into fitness and games. Swimming is an option. Those who don't go swimming have PE."

The typical physical education lesson, which is recorded in the field notes at Nkinyangi School, reveals a traditional treatment of the body.

The class is very large, one of 100 or so students. The students do not change their clothes and take the class in their uniforms. The class activities resemble a physical training class. The students perform legs lifts, neck rolls, arm circles, and running kicks. There is much excitement during the cardiovascular component, but many children stop after a minute or so.

After running on the spot the students do several squats—the teacher is safety conscious, keeping 90° at the knee; however, a large number of children still squat too low. The children are highly disciplined, but expressions of boredom are apparent on their faces. They continue running on the spot, which is followed by several knee lifts.

Mr. Nwangi reminds the students to keep quiet and concentrate. Some of them perform the task only when he is watching. They then proceed with a second round. Arm presses and arm circles (small), shoulder circles, and trunk bends. The children appear to be very familiar with the routine. The teacher uses a student to demonstrate the appropriate technique. The lesson lasts over an hour (90 minutes). For the majority of this time the students have never left their personal space, moving only slightly forward, backward, and side-to-side. The class ends with a running route around part of the school.

This lesson resembles the description of the junior cadet training that Kirk (1997a) outlined:

> Exercise description: Astride, trunk bending downward to grasp ankles.
> Command: "With a jump, feet astride . . . place! Grasping both ankles . . . down! Class . . . up! With a jump, feet together . . . place!" (p. 46)

Referring to the Australian physical training practices of the earlier part of the last century Kirk (1997a) added:

> This rather chequered career between 1911 and 1931 meant that the implementation of this drilling and exercising form of physical training was uneven across the country and could not have been wholly effective. Nevertheless, these pedagogical practices in schools, appearing as they did at a time when question of national and racial identity had a potent influence on public and professional discourses, real highly codified and institutionalised attempts to normalise and regulate children's bodies, docile bodies which were both compliant and productive. Regardless of the actual effectiveness of drilling and exercising, their sociological significance lies in their use as a strategy of corporeal power, focusing in this case specifically on the construction of acquiescent and productive working-class bodies. (p. 47)

With their bodies, the children speak a protest. By performing only when the teacher is looking, they are opposing what Kirk (1997a) called the strategy of corporeal power imposed on them. There is no real love of movement visible in this lesson. It is simply an exercise of docile bodies in action. The bodies are moving, but they are not going anywhere. There is no playful engagement; there is no game; this is a serious

matter. This is a training exercise far from an education— much further from movement literacy or what it might mean for children.

What is the relationship of training and educating? The etymology of training is multifaceted; from Old French, *trainer*—to drag; from Vulgar Latin, *tragere*—to pull, *traho*—to draw. To *drag* a child sounds somewhat brash, particularly when contrasted with education. *Education* as offered by Webster is

1. The act or process of educating or being educated.
2. The knowledge or skill obtained or developed by a learning process.
4 The field of study that is concerned with the pedagogy of teaching and learning.
5. An instructive or enlightening experience.

Yet Oxford claims that *training* is a synonym for *education*, stating that education is a *process* of training. In some forms of training there may exist a reluctant education. Few would say that they have no desire to learn anything else or become further educated. However, when education takes on a form of what some might call mindless or tedious, the motivation for pursuing further "training" is lost. This is possibly why some object to using terminology such as *teacher training* programs. The connotation of *training* is that the mind will not be expanded in any significant way. However, words are merely words; it is experience in life that gives words meaning. "Words, whenever they cannot directly ally themselves with and support themselves upon gestures, are at present a very imperfect means of communication" (Ogden & Richards, 1923, p. 15). Conversation, on the other hand, does not expect perfection. Exchanges are not rehearsed, edited, or refined in any way. In conversation, words, gestures, movements come together to further understanding. Pauses in conversations are moments of thought; there is movement in the stillness. The conversation is always moving even when it is stationary. In conversation, movement forward is always implied. Discourses do not take up residence on a treadmill.

What does it mean to be caught on a treadmill? What does it mean to run and not go anywhere? People in industrialized societies make their way to workout centres in droves, lining up, waiting for a machine, reading a magazine, or watching a television screen. The needs of the body are treated with a process that is so mechanical, so machine like. The desire for a quick fix of this lethargic condition prevails.

The children of Nkinyangi School are in some way speaking out against the treatment of the body as machine. They seem to want more. They appear to want what is natural, what is enjoyable. Is there any joy for a child when the body is regarded as a machine, as something separate from them?

In Greek the word *body*, σωμα, is tantamount to *person*, *life*. What sort of movement literacy exists when the body appears to be removed from the person? Does the education of the mind and training of the body prevail? Physical educators are desperate to address the scourge of lethargy among our youth; yet many of the solutions are counterproductive. The division of the mind and body cannot be healed by a few moments of aerobic engagement. The rubber chicken cannot resolve this dilemma despite the attempts of some active living proponents. The separation of the mind and body is a two-sided coin. On one hand physical educators are claiming that the body is not a machine, and on the other hand the body is being treated as a machine. On one hand general educators are ignoring the body in the education of children, and on the other hand there is the body, which cannot be ignored. The body speaks for itself. The body of the child is one that moves, one that plays. The play of the child is intrinsic. The child engages in play freely, without any external motivation required. When play becomes work, it is no longer play; the play loses its purpose, its joy. The play escapes the child when the body becomes a machine. As the body likens a machine, play becomes work. As the machine works the child, play disintegrates.

When Work Becomes Play

What happens when the pedagogical climate transforms so that the training of the body is situated in a positive light? The same activity, running in place, occurs throughout the schools in Kenya. Many teachers, however, approach the task quite differently from the military approach that Kirk (1997a) described in his historical account of physical education. Most often, physical education is approached as joyful learning. A similar activity to that found at Nkinyangi School brings no resistance from the children when presented as a form of play (see Figure 59).

Some children are joyful, some are challenged, some are out of breath, but each one of them makes an effort to engage in the activity for the set amount of time. The teacher does not remain at the front in military fashion, but interacts with the students,

gives them feedback, and encourages their participation. The climate in which the children participate here at Utwale School is distinct from the involvement imposed at the Nkinyangi School. The children, who appear to have less, have more.

Figure 59. The docile body.

The Nkinyangi schoolteacher is a trained physical education specialist, whereas the teacher here at Utawale School is a generalist. Apparent here is not how much *training* a teacher has, but the quality of that teacher's education or her/his personal philosophy. A specialist does not necessarily possess the currency of sound pedagogical practice, which is desirable to address the learning needs of the students of today. It is not *what* is done, but rather the how and why of education that is revealed once again. What is important is the whole. Whether or not an educator is a specialist or a generalist, consideration of the whole child must be kept at the forefront. A true pedagogue knows the child and leads from the child's own heart, passing over the authority that upholds a factory model of education.

The presence and absence of the desk is greatly influenced by a number of factors in education. One of the coercions is the curricular demand also found in Western systems. This is explained to some extent in the interviews with the headteachers.

> Interviewer (I): I hear a lot about the pressure of the syllabus, and as a result many PE classes are cancelled or pushed aside. Can you tell me who makes the decision when you have something like daily physical education or PE everyday?
>
> It's upon the headteacher of every school to ensure that the teaching is done, but when examinations come close with the tense education layout in our country, the examination seems to carry more weight. . . . The parents want good results; they want to know their children's development. . . . We try as much as possible in this particular school to ensure that children go out for their physical education, but the weight of the syllabus definitely affects the school and the teaching of physical education. (Headteacher, Utawale School)

The *desk* is prevalent, more of a priority in the education of a child. It is customary to be convinced that literacy is only of the mind, and therefore it is the mind that needs to be educated. So the children are pushed to do great things with their minds; yet their childhood is so structured that the opportunity for them to play freely vanishes.

> We've had lots of problems whereby the religion is somehow hindering the effective learning of the kids. . . . In [Usiku] Primary we find that we start our school very early in the morning. Before seven all the teachers are here. We do the assembly, we talk to them, and we give the information of what will happen, because . . . we finish the classes by 2:15, which is not the same with all the other schools in the district and also in the country. . . . They usually come in the morning session and in the afternoon session, but in our case . . . it is sort of squeezing in on the periods to make sure we cover everything which is supposed to be covered in a day and then finish earlier so that they can go for their classes in Arabic. At 2:15 they usually have a break just of one hour, and at around three they go back to Arabic.
>
> I: So they have a long day.

Yeah, they have a long day, and . . . according to my view, I feel that they have a lot to concentrate on because after they finish the class work we give them homework, so you find when they go for Arabic they also get some more work, so it's very taxing.

The PE program because of our squeezed timetable due to time, we usually have PE lessons. We start with maths, English, and then Kiswahili in the morning session because these are subjects to be covered in the morning. Then, in fact, we do a little bit of PE. Now the PE lessons, especially in the lower, that is class one, two, and three. Their teachers usually take them to the field; they teach them some gymnastics, they teach them some games, some songs; there's some singing games, one, two and three. But in the upper primary we usually concentrate on the games. There is . . . athletics. We find that in a year, first term is usually for athletics, second term for ball games, and in the third term we don't have anything; we usually prepare for examinations. So during the PE periods the classes, for example, like class seven, they have their own teacher that is a physical education teacher for that class. We take them out, train them on the skills in netball, for example; another period we'll train them on football, like that. So they get to know the penalties; they get to know the rules. For example, if it's football, they get to know what's going on in the game of football and the rest. (Headteacher, Usiku School)

How widespread is this view of literacy? What is of the mind is literacy, and that which is physical is something else; hence education is compartmentalized into distinct areas of content. Physical education is taught when deemed necessary and all but eliminated when examinations take priority. It appears to be more necessary for the *young*, as explicated by Usiku's headteacher:

PE for example, class seven . . . usually have three per week; . . . the lower classes, they have PE throughout the week.

I: Every day?

Yeah, so that they have time to play and freshen their minds. See they are so young, we give them more time to play. (Headteacher, Usiku School)

Time to play—play has a requisite of time. Without time, play cannot exist. What happens when time is not available to children? Are the boundaries that structure learning keeping play out of the child's day? Is play only for the young? Is there *time* for the children to engage in play?

"Stop playing around" may be heard much too frequently by children. When is it an appropriate time for a child to work? Can they not just be allowed to play? Play occurs with objects, toys, words, minds, bodies, others. Gadamer (2002) pointed out that children play for themselves. They are consumed, absorbed in the game, even if there is no game.

The Kenyan playing field is the North American playground. The desk does not invite play; the desk encourages work. Moving beyond the desk creates a space for movement and challenges the boundaries set by a "children working" conception of education. Play is not work; work is not play; yet children are required to work, work quietly, work efficiently, and work unrelentingly. Why?

When Play Is Play

The awareness of the significance of the development of the body with the mind is highly evident. How does play freshen the mind? Is the value of physical education merely in the way it positively affects the mind? What is the connection of the mind and body in learning? These questions were pursued in a conversation with the headteacher at Usiku:

> I: How do you see the relationship between their learning at their desks and their physical activity or motor development?
>
> I feel there is a very good connection, because when a child has really concentrated in learning and you give him a break and you give him some physical activities here and there, there is, I think, some good combination. The child likes learning; he likes coming to school because there is physical education, there is learning in the class; and in a way there is a correlation whereby when you are teaching, for example, gymnastics. It is so good to be understood because you have the child in the class, and then you go out there; like, for example, the English practice will be used in the physical education. So while they're playing,

> they'll be practicing their words. And it's easier for them to practice their English while they are playing by themselves rather than when a teacher is strictly looking at them, telling them to be talking English. It is easier when they are playing by their own. . . . First of all, from personal experience you have these children when they go out and play, and you watch them. . . . You are able to detect a lot of disabilities. Those who are active, . . . it promotes their learning, ... the body movement relationship with their brains. (Headteacher, Usiku Primary School)

The students interviewed at Utawale echoed these thoughts, insisting that the benefit of physical education is that "it helps your mind get fresh." They elaborated on their enjoyment with physical education and clearly saw the instrumental value of the time that they spend moving. The headteacher had a similar view:

> PE is very central to the school program. The young ones of standards one to three have PE daily. They have it before break time (in the morning) so they don't become too hot. Children in this area have small homes and do not have places to move, play, and run around. We have PE everyday because they have a lot of energy. Also it helps them with their learning. If they develop good motor skills, they also learn better in the classroom. (Headteacher, Utawale Primary School)

Does play defeat dualism? Does play, engagement in the game, bring body and mind together in an inseparable union? Can play occur outside of the body or within the mind? Can play exist outside of the mind?

Out of Body, Out of mind

> [Physical education] allows them to move from the tense learning in the classes. They feel . . . free, and they want to use a lot of energy that they have been storing. Secondly, it's a time that they even socially are able to express themselves through the movements they have in the field, and the small ones in the classes have to have time to be out of the lesson. (Headteacher, Utawale Primary School)

The headteacher once again spoke to the instrumental value of physical education. Few argue with the need to for children to have a break from the desk, from sitting and the "academic" demands they experience in the classroom. Although there is no empirical evidence that energy is stored or saved up during times of inactivity (in fact, the

opposite is more likely to be true), this is a commonly held view among educators and parents (Pelligrini & Davis, 1993). The headteacher uncovered what is generally believed about physical education: It is a *time to be out of the lesson.* Despite the theoretical support for kinesthetic intelligences, this view continues to dominate: The classroom is for the mind; the playing field or gymnasium is for the body. Even in situations in which development of the body is valued, the *value* is deemed to be physical. It is as though the body is a servant to the mind.

kinesthetic (*kinein* [Gk] = to move + *aisthesis* [Gk] = sensation)
(*kinetikos* [Gk] = moving + *aesthesis* [Gk] = sensation)

intelligence (*intelligentia* [L] = understanding)
(*intelligentem* [L] = discerning)
(*intelligere* [L] = (inter = between + *legere* = read)

Kinesthetic intelligence allows reading between and within the moving sensation. It is discerning movement and moving with discernment. Understanding movement is paralleled with moving to understand. When children are moving, they are not out of mind; when they are sitting at a desk, they are not out of body. The lesson continues and the child remains engaged even if it is in a disjointed sort of way. An out-of-body/out-of-mind experience is an escape from reality. In *reality* a person uses a brain to think, and that brain has body.

Movement Literacy as a Means to Fully Realize the Bodymind

The pairing of movement and literacy is analogous to the pairing of the body and the mind. Human existence is comprised of the body in the mind (Johnson, 1987) and the mind in the body: the bodymind (cf. Hocking, Haskell, & Linds, 2001; Shaner, 1985). When we have a conjoined view of movement and literacy, the fused bodymind emerges.

bodymind (*corpus* [L] = body + *mens* [L] = mind)
bodymind = *corpusmens* [L]

bodymind (*soma* [Gk] =body + *phronesis* [Gk] = mind)
bodymind = *somaphronesis* [Gk]

All words have origins, some have ancient historical significance, and some emerge from the more recent cultural environment. Words in isolation are an imperfect way to communicate (Ogden & Richards, 1923). The usage of words continues to evolve

and change with time and with humanity. English borrows from the Latin or Greek to create new words (somatype). Might it be possible for Greek and Latin to borrow from English to formulate new words, as in the previous example? Can this contribute to the advancement of movement literacy, or is this adulterating the authenticity of the language? Is this an exercise of reverse etymology or part of the hermeneutic circle? Is it conceivable to look to a word to resolve a human dilemma?

> As a single word belongs within the total context of the sentence, so the single text belongs within the total context of a writer's work, and the latter within the whole of the particular literary genre or of literature. At the same time, however, the same text, as a manifestation of a creative moment, belongs to the whole of its author's inner life. Full understanding can take place only within this objective and subjective whole. (Gadamer, 1984, p. 259)

Literacy, when viewed in the context of life, speaks to the human condition and connects with the Earth. A definition or description is merely part of the whole, a steppingstone towards full understanding. The tendency, however, is to view literacy as part of a part rather than as part of a whole. The compartmentalized usage of literacy has already endorsed this line of thinking.

> American Heritage
>
> literacy 2. The condition or quality of being knowledgeable in a particular subject or field: *cultural literacy; biblical literacy [movement literacy].*

Are we at a place where "all of these uses of *literacy* and *illiteracy* are acceptable" (*American Heritage Dictionary*, 2000, usage note at literate)? Can movement truly have a space among other newly developed conceptions of literacy? Is it possible for movement to have equality within the whole, or will it always be regarded as something else, something less?

> If we look more closely at what is here called "life" and which of its aspects affect the concept of experience, we see that the relationship of life to experience is not that of a universal to a particular. Rather, the unity of experience as determined by its intentional content stands in an immediate relationship to the whole, to the totality of life. (Gadamer, 2002, p. 68)

Can we value life without valuing the body? Can we value life without valuing the mind?
Can we value life without valuing the child,

the moving child,

the playing child,

the thinking child,

the singing child,

the dancing child,

the knowing child,

the spirited child

the child who leads us to understanding?

CHAPTER SIX
MOVEMENT LITERACY—MOVING FORTH

play
childhood gift
moving, knowing, living
conversing beyond the boundaries
understanding

Play, child's play, the continuous engagement of movement and understanding, remains the captor of my attention. As I attempt to make sense of movement literacy in the lives of children, in particular the Kenyan children in this study, I am all the more aware of how little I know. I am cognizant of Gadamer's (2001) notion that we can learn only through conversation; therefore, what is laid out here is merely the beginning of understanding. What we understand about movement literacy and what it means for children will move forward as we engage—that is, fully engage—in the conversation together. Thus the emerging question is, how can I begin to draw you, the reader, into the conversation about movement literacy if it is even up to me? I would rather say that it is up to us, that our concern for children will entice us into a conversation that is open to possibilities and transformation.

What follows are ways of working out what I have begun to understand through a hermeneutical analysis of movement literacy. The circle of understanding is such that this marks a beginning of the transformative nature of our understanding. Gadamer (1984) offered some key insights that may be helpful in understanding the texts presented thus far in this dissertation.

> When we try to understand a text, we do not try to recapture the author's attitude of mind but, if this is the terminology we are to use, we try to recapture the perspective within which he has formed his views. But this means simply that we try to accept the objective validity of what he is saying. If we want to understand, we shall try to make his arguments even more cogent. This happens even in conversation, so how much truer is it of the understanding of what is written

> down that we are moving in a dimension of meaning that is intelligible in itself and as such offers no reason for going back to the subjectivity of the author. It is the task of hermeneutics to clarify this miracle of understanding, which is not a mysterious communion of souls, but a sharing of a common meaning. (pp. 259-260)

It is understood that this sharing of common meaning transcends taken-for-granted boundaries; yet the contrast of Kenyan perspectives with our own contribute pungency to the conversation about movement literacy. How might discourses of movement literacy press beyond a regimented system of understanding and keep the question of movement open, allowing individuals to understand through experience, cultural awareness, visual representation, imagery, imitation, acting, performing, and being? This advancement of understanding is embarked upon through conversation. In conversation there exists a continual exchange of meaning, understanding, and negotiation. Thus this chapter invites the reader to join with me, the researcher, in creating a sixth layer of conversation, a layer that both consolidates and critiques the previous five layers in an effort to build the momentum to a deeper level. In the texts that follow, I reflect upon and allow some of the meanings that from my perspective seem to have emerged from the previous layers to speak to me again. As a result, many questions are asked. As triggers, it is hoped that these questions act as invitations for readers to join the conversation and continue the discourse in other settings.

Moving forward in movement literacy is set by the existing horizon of the conversation, a conversation that can move ahead only if there is a vision to do so, a willingness to be transformed. If we can learn only through conversation, as Gadamer (2001) suggested, then the significance of drawing participants into the conversation is primordial to the movement of movement. You (the reader) are invited to engage in the conversation(s) about movement literacy through discourse, designing, and questioning your own notions of movement, language, thought, conversation. How do you interpret the Kenyan moments presented here? What have I overlooked? What is your understanding of movement literacy? How does movement literacy play out in your teaching, learning, discourse; Being? How might you address the question that set the initial conversations in motion?

How do conversations about Kenyan activities elicit understandings of movement literacy? Even in conversation, in our way of uncovering, we must be aware that a "definition" of movement literacy will not emerge. "A common fallacy . . . is the general demand for definitions, i.e. the tendency to assume that one may be said to understand the meaning of a word only if one can define it verbally" (Best, 1978, p. 88). What *does* emerge in conversation is the possibility for transformation. When we open ourselves to the possibility of being transformed, we begin to see a different way: An opening interminably presents itself in conversation.

The inherent purpose of this inquiry is to move the concept of movement literacy forward: to advance understanding. The culminations provided do not suggest singularity or finality and are not meanings in the fullest sense. They are offered as openings and invitations to the conversations in which they are used. The necessity to go beyond the words in this exploration is understood; therefore, the "meaningful moments" are put forth as beginnings and not as destinations. It is expected that these "beginnings" will permeate the boundaries of this study, initiating transformation. Hence the reader is an integral player in the sixth layer of this conversation. The understanding and continuing discourse of the invited is key to the forward movement of movement literacy and the enriching of our horizons. The ideas, notions, understandings move forth vis-à-vis conversation.

Movement und Bildung

Understanding is essentially self-cultivation: We desire to understand out of concern for others and the broadening of our own horizon. Gadamer (2001) described *Bildung* as a self-cultivation and essentially a self-education. Pedagogy aside, we in essence continually self-educate; that is, with full consideration of our thrownness, we (adults) make decisions about where we learn, what we will learn, how we learn, and with whom we learn. Children as well are decision makers within the horizon often set by their parents, guardians, or pedagogues. Thus the thrownness of a child's world may be more influential in the choices that he or she makes. Children make decisions within an environment in which they are thrown. What does this thrownness look like in the lives of the Kenyan children in this study? What role do the boundaries of movement literacy play in their Being?

Funnelling the Boundaries

The hermeneutical moments drawn from the Kenyan experiences reveal a pedagogical pattern. Many of the play/learning experiences of children have been "funnelled" (L. Gordon Calvert, personal communication, July 2, 2002) from the wide-open playing field to the immobilizing constraints of the desk. Beginning from the playing field of the child, the boundaries contract to the courtyard, then to the stage, and finally to the desk (see Figure 60). The desk is overwhelmingly associated with learning, yet restricts the movement of understanding to a lineal path. As the boundaries are narrowed, the children are misplaced as workers in their learning environments; the children are not regarded as movers beyond the playing field, nor are they regarded as learners beyond the desk. Learning lacks animation, moving lacks cognition, and among this dualistic premise a conception of the bodymind struggles to find its place.

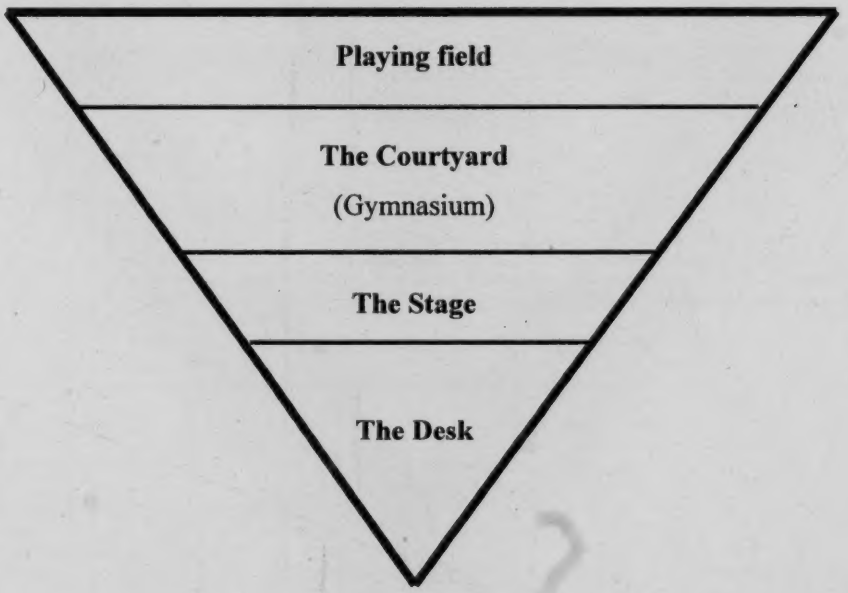

Figure 60. Funnel vision.

The metaphor of the funnel not only represents the bordering around the learning places of children, but also indicates a narrowing of the horizon, of the absence of vision, so prevalent in the educational environment. The movement from the playing field to the

desk is highly linear, as in a typical funnel it has a downward gravitational pull that is difficult to reverse. The commonalities of this funnelled pedagogical approach are perhaps even more apparent in industrialized environments. The empty playing field and the occupied desk are familiar sights. How might the field become more populous? How might the desk become less prevalent? What are the boundaries within the various components of the funnel? Is "funnel vision" curriculum unavoidable within "tunnel vision" pedagogy?

Despite the gravitational pull of the funnel, it cannot stand on its own; it needs something or someone to balance and support it. In education children look to their pedagogues for balance and guidance. Is it not our responsibility to guide them to the balance that they already possess within themselves? The Kenyan children populated the field and engaged in learning whether by running, jumping, skipping, weaving, balancing, or playing. The motivation to learn came from within them; they chose what to do and how to do it. In contrast, the desk, although it represented a shared community, was a place to recite, reiterate, repeat, and regress. The field and desk, both present in the lives of children, place them in separate worlds. Having said this, which world would you choose, the deskworld or the playworld? Which world might the Kenyan children choose? Which world is possible for children to choose? What exactly are we requiring of children when we ask them to remain in their desks? How might we begin to look for a potential fusion of horizons beyond those set by the boundaries of the desk, stage, courtyard, and playing field?

Boundaries of the playing field. When we play, we choose to play with something. That something is dependent upon our thrownness, the environment in which we live. Similarly, how we play is contingent upon our own limitations, the limits of our bodies and minds. What is familiar in the Kenyan texts of children playing?

The *Spielverderber* is always present, always waiting to kill the joy of play. This is part of the thrownness with which we are faced. This is part of the thrownness with which the Kenyan children are faced. How is it that the Kenyan children manage to overcome the *Spielverderber* in their play? Adults are not found attempting to talk them into going outside to play; the draw is already there; to remain indoors appears senseless to them. Does the lack of manufactured technology, possibly regarded as a hindrance to

play, become an opening to a different kind of play? Does the wide-open playing field become a horizon for creativity?

When I watch a child engage with manufactured technology, a video game, for example, I am, for several reasons, not enthralled. The high-tech game excludes the "other." The game is between the child and the machine. The game restricts the body to the metacarpals; the game isolates. Watching a Kenyan child engage with invented technology is, in contrast, intriguing for me. The fecundity of the play is enthralling not only for the Kenyan child, but also for myself as an observer. The child invents to play with "something" (see Figure 19) and interacts with the created technology, engaging the whole body. There is no isolation, no exclusion; the body is ever present in the interaction and in the invention. Even in my observation I long to play; I desire to know what the paper ball feels like on my foot or to experience the weight and rhythm of the sisal skipping rope at high speed. When I do join in, the children welcome me; I become part of their community. We laugh, smile, pass each other the ball, and engage in our own form of discourse: We speak and move the same language.

To join in a video game I would be taking over (unless, of course, the game is for two or more players). Even when these games invite more than one player, what can one really do with two thumbs sitting in a desk-like chair? What is the attraction? Why is this form of play overcoming the playing field? Why is the barren field in North America in such contrast to the populous Kenyan field? How do we deconstruct or re-envision the boundaries that are keeping our children from fully engaged play?

Boundaries of the courtyard. As I think about the funnel and the passageway narrowing, as there is movement from the playing field to the courtyard, I wonder how significant the physical space is in contrast to the pedagogical space. We can line children up and require them to be quite active in a small area, as explicated in the Nkinyangi and Utawale physical education lessons. Yet the contrast in the approaches to the two lessons reveals a significant difference in student response. The Nkinyangi students move when they are being watched; the Utawale students engage in movement *with* their pedagogue. In this sharing of movement there appears to emerge a sharing of common meaning. If we consider the Kenyan girls who view the refusal of the boys as a barrier to their engagement in a game of basketball (see Figure 30) a gender imbalance is uncovered.

Other girls feel that it simply is not their place to play football (soccer) with the boys; yet they manage to find their way into the game, albeit a different game. They adjust the boundaries so that they can keep moving. What occurs when there is no apparent interest in moving? What sort of movement literacy transpires when children are found only watching and waiting?

The girls of Mungu Primary School are watching and waiting for something to happen (see Figure 29). Are they waiting to play? How much of the waiting is due to gender, the environment in which they are born? Is play exclusive, or is it the game that isolates? How might the vision of movement literacy be transformed if the girls are invited to play or invite themselves to play? Does movement literacy play out differently for boys than it does for girls? Physiologically, significant differences between boys and girls do not emerge until puberty; nevertheless, the opportunities for boys to engage in the game continue to outnumber those for girls. Is movement literacy distinct for girls and boys? Will gender barriers and boundaries continue to remain, or can new conversations impel a potential merger?

Boundaries of the stage. For the Kenyans, tradition has allowed dance to survive a possible extinction. When the children dance, they are performing and not performing at the same time. They are telling a story. Dance is a form of discourse just as is conversation. In dance, meanings can be shared that cause us to look within to our own traditions and our own ways of being in the world. When I observe a dance, I am not sharing my ideas with the dancer, nor am I revealing my emotion. I may shed a tear, but the dancer does not see it; I may smile, but it is for myself. To share a common meaning with a dancer, I too must dance. Together we may be conversing (literally, "con-versing," or versing the same story). This is why traditional dance for the African moves beyond performance:

> The ceremonies based on this education of the body are not "shows" in the sense that a Westerner would use the word. They are performed in the course of everyday life. . . . They force the audience to revert to its own culture, to recognize its collective identity. (Huet, 1978, p. 19)

What notions of movement literacy develop within the boundaries of the stage? Will "con-versing" in dance open up new passions for and new modes of conversation? What

role does performance play in movement literacy? Where are there spaces for fusion of performance and literacy? What sort of conversation might evolve from this union?

Boundaries of the desk. More than any pedagogical icon, the desk represents my inner struggle to understand the demise of movement in the everyday lives of children. Because I believe reading, writing, and numeracy to be important, I wrestle with the refusal of many colleagues to view movement with the same significance. An undergraduate student once said to me, after I had been on my soapbox proclaiming the value of movement for children, "Yes, but every professor has the same sales pitch; everyone wants us to think that their subject is the most important and the most neglected." His words compelled me to rethink my own conceptions of physical education and assisted in the realization that each time I separate physical education from other ways of knowing, I am in essence participating in the mind/body dualism that dominates pedagogical thought. Each time that I separate mind and body or ask a child to return to his or her desk, I participate in the dualist notions of learning. Although this is not intended to be a guilt-building exercise, I cannot help but wonder who I really am as a pedagogue. How has this hermeneutical engagement with the Kenyan data transformed me? How might my view of the desk be altered?

The desk is often identified with learning. In this identification, what sorts of boundaries does the desk iconicize? How is movement literacy conceived within the boundaries of the iconicized desk? The desk can separate or the desk can catalyze fusion, building a sense of community. The desk can bring people together in conversation or the desk can prevent it. How might movement literacy stretch the boundaries of the desk? How might the horizon of literacy include those pedagogical moments occurring within desks? Consider the Kamiki Primary children sitting three or more to a desk or several to a table (see Figure 43). How does conversation develop in their communities? How is it that they continue to move even within the boundaries of the desk (see Figure M1, Appendix M)? Are the boundaries of the desk fully associated with the absence of movement, or is there room for movement within the boundaries set by the desk? Is the desk a box or a birthing place? Is it possible to cross the disciplinary boundaries of subject matter and call for compartmentalized bodies to surrender or suspend their

protected turf in order to engage in critical discourses that transcend the departmental tradition? Has the desk taken a hit on behalf of subject matter boundaries?

The desk in Kenyan cultures raises further questions of proxemics.[26] This field of research has been relatively untouched in pedagogic circles, and further inquiry is warranted because they may have more substance than their corporeal signification. The use of desks, the arrangement of desks, the pedagogical and curricular climate, and the relationships with discourse, literacy, and cultural identities are some places to begin the conversation. Is the desk a learned place or part of the thrownness of life that must be addressed? Is the desk part of a pedagogical tradition waiting to be unfolded? What are the characteristics of the desk in monist pedagogy? How can we begin to animate the learning spaces in which children are commonly immersed?

Reboundaring the Boundaries

As we engage in making sense of movement literacy, seeking ways that we can truly assist our students, it is necessary to draw from discourses that advance the pedagogical concern for the *whole child* in learning. If we begin from a genuine concern for the child, the severed lines of mind and body begin to heal. Reboundaring then becomes a way to animate those spaces that are overcome by inertia. This is the backward arc of the circle of understanding where we can look to the possibilities of transformation and give full consideration to our awarenesses of our changed selves. Hence I proceed by examining my own points of view prior to my encounter with the Kenyan children. As previously pointed out, this Kenyan experience was my first encounter with a developing country. Many of my presumptions were expeditiously challenged, which made it necessary for me to look to my own culture and attempt to understand myself within that culture.

In the technoculture that appears to dominate current North American society, movement literacy might be aligned with what a machine can do for the body. The vast use of high-tech inventions to exercise, analyze, detect, and correct deepens the "body as machine" dilemma. Not only is the body treated as a machine, but it is also treated with a

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[26] Proxemics is the study of people's use of space as a special cultural elaboration (see Hall, 1959, 1966).

machine. The human touch once associated with physiotherapy is now replaced with electronic devices that stimulate and contract the muscles. What impact does the lack of human touch have on the body or on the person? We can no longer initiate hugs with children, we need to keep a comfortable distance, and supporting one another in gymnastics balances is nearly out of the question. The Kenyan children caused me to long for the time when things were different; now a political agenda has taken over. At times I am even afraid to teach, afraid to take risks and push the threshold of the learning environment.

When cognitive movement is restricted in the learning experiences of children, the full potential of literacy suffocates. The boundaries drawn around literacy (see Figure 61) promote the development of camps where we tend to protect our turf, to specialize to the degree that we can no longer see beyond our own horizons. It is because of this inward movement that a reboundaring is eminent.

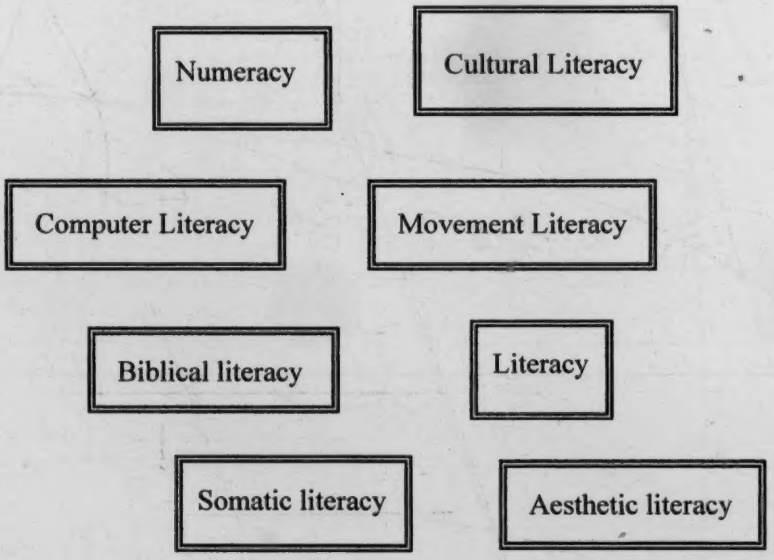

Figure 61. Boundaring literacy.

Literacy discourses require movement from the inside to the outside of the boundaries and beyond the box; they require risks. The Kenyan children playing on the wide-open field with adults nowhere to be found struck me as something foreign,

something unfamiliar. Here in Canada we must provide adequate supervision; we must watch their every move, or at least cause them to think that we are doing so. In a way, we police children and then wonder why they push the boundaries. Might it be that they too are trying to make sense of it all? Are they taking risks to uncover the parameters of the world in which they exist? I continue to marvel at how the Kenyan children played without incident. It did not seem to matter that they were not being watched; they appeared happy to be provided with the playtime. The children governed themselves; even when I was overwhelmed with children touching me, the elder students admonished them, saying, "Have some respect." Although I did not mind the touching, the incident revealed to me that the Kenyan children passed over to the roles of pedagogues prior to adulthood. The risk of the freedom on the playing field created a passageway of responsibility for the children.

What transpires when the boundaries of literacy are renegotiated within a flexible, permeable panel, one that puts play at risk? What sort of engagement in movement literacy discourses might lead to the development of a conversant literacy, a literacy that is open to conversation, a two-way exchange of ideas? How might reboundaring place literacy in a milieu where mind and body, knowledge and action are on the same playing field (see Figure 62)?

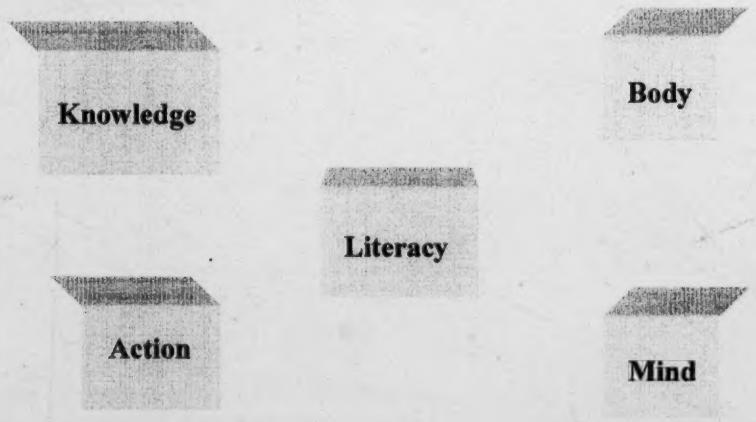

Figure 62. Reboundaring literacy.

How might the boundaries be drawn in an inclusive vision of literacy, or would there be boundaries at all? What tool(s) might be used: the box, the rectangle, the oval, or the eraser? How might you characterize the openings? Does the realization of movement literacy call for the erasure of barriers, or do permeable boundaries move the conversation forward more effectively? How might movement outside of and beyond the box occur? How would you show this movement through scribing? Perhaps you have an alternate design, a project-in-draft (Deutsch – *Entwurfs*), a drawing or sculpture that encapsulates movement in literacy discourses.

> On the other hand, would you avoid scribing altogether? Shall we throw away the boxes, the passageways, the ovals, and the connecting lines? After all, are these constructions not just new "desks" to further constrain our discourse even as they strive to liberate it? How many boxes would it take to convert an open field into a courtyard? A courtyard into a stage? A stage into a desk? (D. Sawada, personal communication, November 2002)

How is our speaking, listening, conversing about movement literacy distinct from our scribing of it?

During our stay in Kenya we took some weekend time for Safari. On our return from the Amboseli and viewing the breathtaking Mount Kiliminjaro, our driver stopped on the side of the road to check the van. A very young boy was nearby herding a flock of sheep. Scantily clothed, he began to approach us as I looked in my bag for something I might share with him. Not having much, I pulled out one of my favourite scribing tools, a mechanical pencil, and a pad of paper on which he could write. I slowly handed them to him, awaiting his response. He gazed into my eyes with wonder and then turned his eyes to the pencil and paper. I soon discovered that he did not speak English or Kiswahili, so I began to show him ways he could use the pencil and paper. He responded by scribing a series of meandering lines. As we drove away, he fixed his eyes upon us until we disappeared into the horizon.

This young boy and I had a conversation. We spoke with each other in an amazingly profound way. He let me know that he did not read or write or speak languages that I spoke. He informed me that his work was to herd sheep rather than to attend school. At the same time, he communicated that he was interested in learning and

willing to explore the page with me. This young shepherd boy spoke to the heart of pedagogy. What we encounter, discover, make sense of, work out *together* is what speaks to us the most. The young boy and I did not speak or write the same language; yet we spoke, we had a conversation, we shared a common meaning; we reconceived the horizon of movement literacy.

Reconceiving the Horizon

When I think about a horizon, I recall an elementary school art activity of drawing a railroad track into the distance. The main task in luring the eye of another is to gradually draw the supposed parallel lines together until they intersect (even if this point is not visible on the page, it is necessary to provide that illusory effect). The point of intersection occurs at the horizon line, which artists call the *vanishing point*. The lines or rails (boundaries) travel down a path until they intersect, at which point they vanish. I use this analogy to illustrate that even linear movement can draw us into the circle of understanding. When we engage in conversation, we begin where we are; the horizon is set. As we begin to move within the emerging horizon together, we find a point of intersection, a place where we can listen and share our ideas. As we negotiate and open ourselves to each other's thoughts, the scripted lines that brought us there begin to vanish. As we share in a common meaning, we become transformed; we are in a space where we can reconceive our views and look to what is possible in a future horizon.

A reconceived view of literacy extends some of the boundaries that have been in place for millennia; it allows us to explore possibilities together in conversation. Engaging in movement literacy conversations facilitates the inversion of the funnel (see Figure 63), or, more desirably, the transformation of the funnel from lineal movement to a circular, recursive conception. In a centrifugal milieu the conversation begins within the confines of the desk, spiralling out to the horizons of the playworld of the child or vice versa. It begins where we are and perpetually moves us beyond ourselves. This horizon or place where we come together is always undetermined and open to transformation. This horizon views the child as a cultivator of learning and the core reason for change.

Prior to this inquiry I strongly believed in the importance of a range and abundance of apparatus in order to develop the throw. "A ball for every child" echoed from my lips on more than one occasion. The Kenyan children revealed to me that the

throw could be developed even within limitations. If we begin from where we are in search of promise and transformation, movement occurs. Conversational movement is from the centre (where we begin) to the horizon of possibilities. At the same time the centripetal thrust, with the centre being the child: the learner, the mover, and the educator, is at work. A centrifugal movement towards diversity and boundary crossing cannot overlook the central focus of education (or what ideally must be), the child who needs to be cared for.

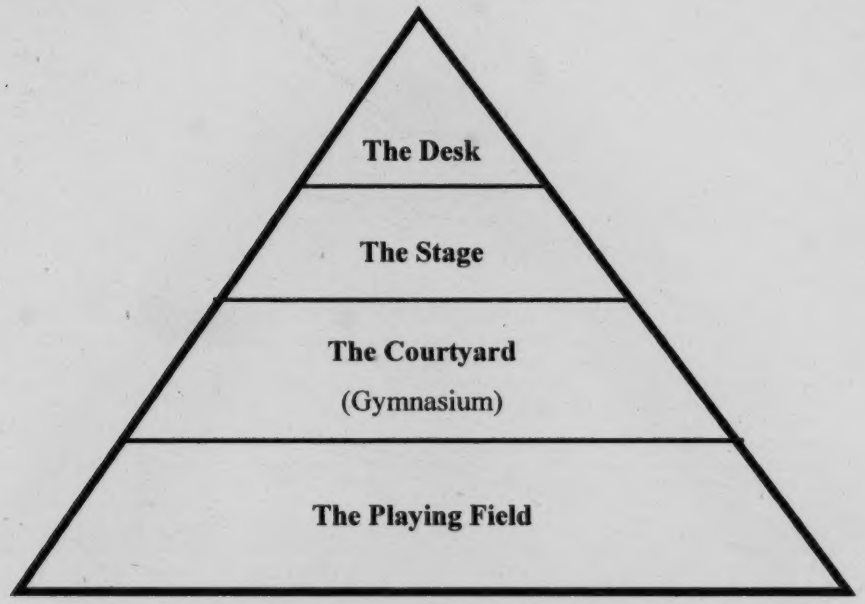

Figure 63. Reconceiving the vision.

Educare—"bringing forth"—is understood, so to speak, "from the neck up," as if it just happens in the head, as if it were just a matter of effective teaching and affected learning, requiring no real place, no real space in which it occurs.

Such a strangulated approach to education forgets that it is not accumulated curricular knowledge that we most deeply offer our children in educating them. It is not their epistemic excellence or their mastery of requisite skills or their grade point average that matters most fundamentally, but quite literally their ability to live, their ability to be on the Earth that will sustain their lives. If we begin to take the roots of the integrated curriculum seriously and

> begin to heed what it requires of us as educators, we must educate and we must understand in ways that will sustain the possibility that all our efforts, and all the efforts of our children, and all these matters of so much concern in educational theory and practice will not be suddenly trivialized. (Jardine, 1998b, p. 75)

The pursuit of a deeper, more wholly integrated curriculum begins with and moves beyond a "recovery of the Earth" (Jardine, 1998b). A recovery of "self," of the whole self, body, mind, heart, and spirit, inclusive of the connections with the Earth, is significant in yielding the possibility of a genuinely integrated curriculum. This "recovery" is potentially, as Freire (1982) might have suggested, about becoming more human. In becoming more human, setting aside the stagnant body and the body-as-machine, we can be of service to children, the oppressed—oppressed not by poverty, race, abuse, or recession alone but, rather, oppressed by the penetrating sting of technological pervasion that has bred a dangerous strain of indolence. Recovery may entail, as Jardine might have proposed, a careful listening to the children, listening to the Earth, and listening to the body spoken so eloquently by the Kenyan children in this study. "It may require, albeit in a developmentally appropriate way, that we tell our children the truth" (p. 78). Once the truth is understood, the children might then engage in critical discourses that advance their understanding of themselves and their relationship with the Earth.

Beyond the Boundaries
Watching a child play secures my thoughts
Hearing a child sing touches my heart
Playing with a child feeds my soul
Talking with a child transforms me.

How we engage in conversation with children may be the initiator of the permeation of the boundaries around the playing field, courtyard, stage, and desk. As I walked through the fields, courtyards, auditoriums, and classrooms of Kenya, I experienced childhood. The Kenyan children seemed to play for the sake of play. When I played with them, they stirred up youth within me.

When the children of Kenya sing, play, and dance, they radiate a contagious joy (see Figure 44) that most would not think possible given some of the conditions under which they live on a day-to-day basis. They are aware that without the Earth they cannot realize their full movement potential; the Earth permits scribing, swinging, weaving, dancing, running, swimming, and game playing. What life is lived when children are more familiar with the technology that penetrates their existence than they are with the ground on which they walk? (If there is a ground on which to walk.) How might this movement connection with the Earth revealed by the Kenyans be cultivated in North American cultures?

The Kenyan children move at their desks and learn on the playing field. They work through the inertia associated with the desk; they work through the physicality connected with the playing field. Watching the children sing, play, and move in their classrooms and engage in cognitive activity on the playing fields uncovers the possibility of viewing the desk as a place of movement and the playing field as a place of learning. The boundaries once set around the desk, stage, courtyard, and playing field begin to vanish as we engage in transformative conversation.

Literacy barriers, which are essentially boundaries that we draw ourselves, require the voice, the presence of the child. Much of our conversations about literacy are directed at the child, for the child, or on behalf of the child. Although the conversations appear to be moving toward inclusiveness, literacy primarily remains separated into distinct usages. Whereas there is movement towards an inclusive *bodymind* view of literacy such as in language education (see Asher, 1986, on the significance of total physical response), the mind/body separation in literacy continues to dominate pedagogical thought and practice. Is literacy in movement unconnected to literacy in reading and writing? Although "reading the environment" (Whitehead, 2001) and reading the page are often disengaged, are there not commonplaces and opportunities for fusion along the conversational path?

Traditionally, literacy research and pedagogy neglect or ignore the body. Might the polysemic nature of movement literacy allow the conversation to evolve and grow with understandings and the development of critical pedagogies? The desk, stage, courtyard, and playing field are common places of childhood. Moving from the distinct characteristics of each of them to the space of learning for the whole child engenders rich

understanding. The "whole" must be pursued in literacy, in pedagogy, in andragogy, and in existence (see Figure 64); the whole must be pursued for the sake of the child.

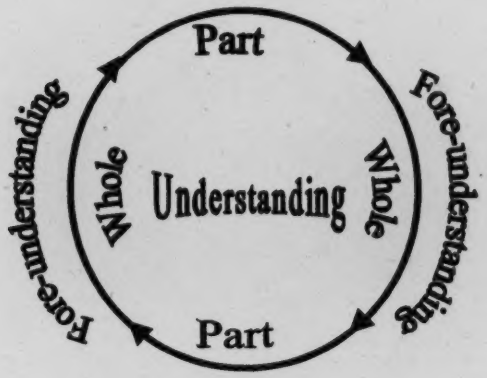

Figure 64. Gadamer's hermeneutic rule.
The circle of whole and part is not dissolved in perfect understanding but, on the contrary, is most fully realized. (Gadamer, 2002, p. 293)

> Gadamer (2002) further explained the significance of the whole hermeneutically:
> We recall the hermeneutical rule that we must understand the whole in terms of the detail and the detail in terms of the whole. This principle stems from ancient rhetoric, and modern hermeneutics has transferred it to the art of understanding. It is a circular relationship in both cases. . . . Thus the movement of understanding is constantly from the whole to the part and back to the whole. Our task is to expand the unity of the understood meaning centrifugally. The harmony of all the details with the whole is the criterion of correct understanding. The failure to achieve this harmony means that understanding has failed. (p. 291)

When literacy is situated, thought about, talked about, moved about centrifugally (Gadamer, 2002), a new vision of learning emerges. Are there places for a fusion of horizons in the spaces between the conceptual, visual, kinesthetic, and so on (see Figure 65)? How might Gadamer's hermeneutic rule contribute to the conversation about literacy? Is it possible to sustain wholeness in our discourses?

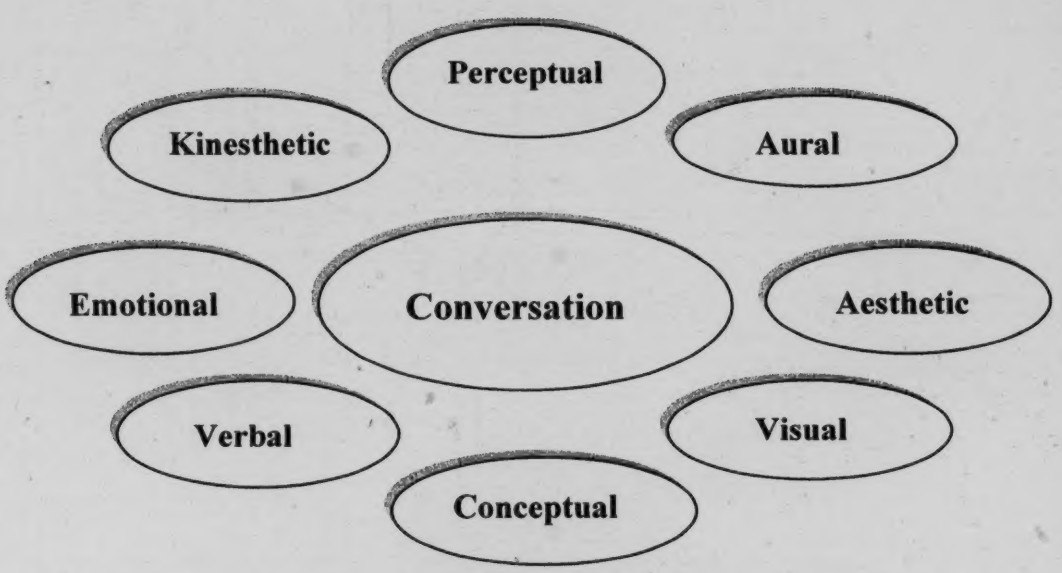

Figure 65. Transcending the boundaries through conversation.

We cannot change our past; to every situation we bring with us prejudices that formulate the horizon of our present (Gadamer, 2002). In conversation, however, we can test our prejudices and look to our past, uncovering what is meaningful to our present. As we engage in conversation the past and present are continually fused, and we actively transform the "now." The seemingly fixed past is reconsidered in light of our present. The horizons of past and present are fused (Gadamer, 2002) as we negotiate the meaning of our existence, and that which we do not know or do not know how to talk about is recursively deliberated in conversation.

Centrifugal conversation moves us away from the fixed centre looking for fusible possibilities in diverse horizons (see Figure 66). The centripetal tendencies in the educational milieu, which focus on the mind of the child rather than on the child as a whole being, can be challenged and renegotiated in conversation. The child perhaps is the innermost value that ought to be cultivated, and because of this, centrifugal conversation can invite movement in literacy discourses that sustain the mind, body, and spirit of the child. It is not the centricity of the child that needs revisiting in education, but rather the view that the child is essentially a child with a mind, and the mind is all that matters.

Conversation allows us to negotiate with each other and to converse with children. In centrifugal conversation we fully consider the position or understanding of the "other" and move away from the centripetal heave of our own point of view. In education, in a pedagogical spirit, the other is inclusive of the child: the child who knows, the child who moves, the child who gives, the child who learns, the child who speaks.

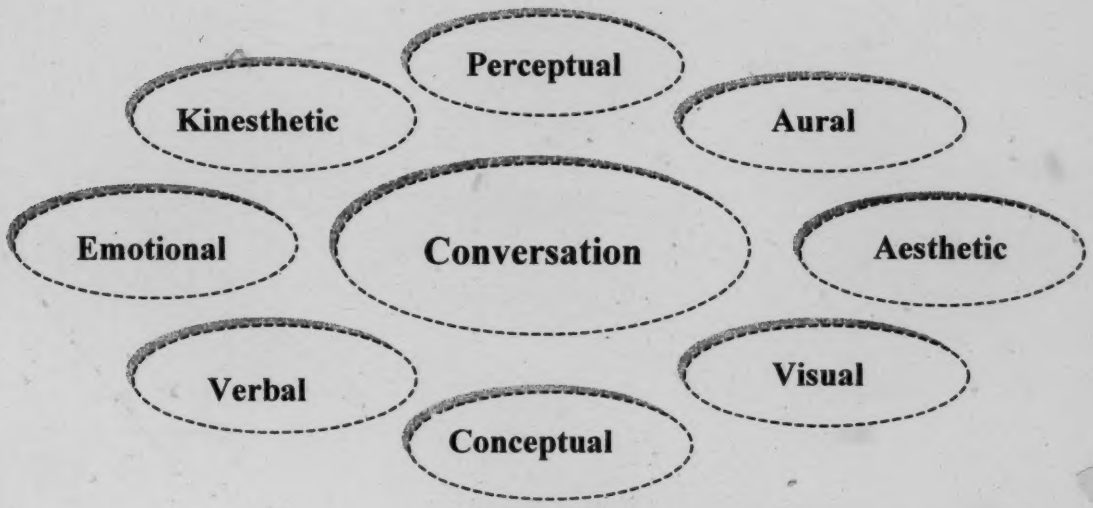

Figure 66. Permeable boundaries.

As I reflect on the conversations that the Kenyan children had with me, I know that I learned so much from them. They inspired me to rethink many of my preconceived notions of movement, literacy, and understanding. I needed to listen as they spoke; I needed to give full consideration to what they had to say. How might children envision the boundaries of movement, play, and literacy; or would they envision them at all? How might our conversations with each other create openings to have meaningful conversations with children, conversations that view them as cohorts in uncovering deeper understandings of each other and our ways of being in the world? How will passageways and openings be created beyond the boundaries so that movement and fusion are continually possible?

The Kenyan children create and invent their own passageways for movement. Might we follow a similar path? In centrifugal conversation the boundaries begin to fade launching a fusion of horizons (see Figure 67). The centricity of the dominant discourse, of the mind, is re-envisaged with a movement towards a fully embodied view of each other and the self. This is the sort of boundary crossing, boundary bending, boundary eradication that conversation can bring to movement literacy. Perhaps one day the notion of movement literacy will not be such an anomaly. Perhaps someday movement literacy will be at home among the literacy discourses.

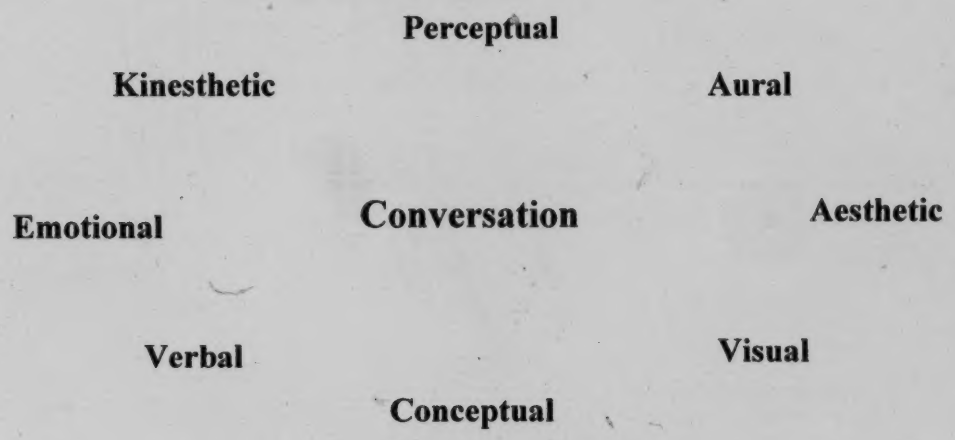

Figure 67. Fading boundaries/fusion of horizons.

As the boundaries begin to fade, what is uncovered is the heart of the child, the child in need of a caring spirit, the child in need of a pedagogue. Even in all of my years of being with children, I am aware that there is so much more to know about them, so much to understand.

Children help us to be real; to look at what really matters. As I write these words during a time of war, my inner struggle with mind/body dualism and the question of movement literacy seem less significant. What remains valued is the child, the child who longs for us as pedagogues to guide the path and ensure a promising future.

Pedagogy

A tender word

An outstretched hand

A smile

A sweet hello

A moment of compassion

A willingness to grow

A caring thought

A gentle touch

A laugh

A heartfelt tear

A loving disposition

Eradicates all fear

Kikomo Bila Tamati (Conclusion Without Conclusion)

In Kenya I walked on fertile ground, not in the sense of rich, irrigated land, but in a way that children were continually found connecting with the earth and those things that grew from it. Their movement among the grass, trees, clay, and sand kindles a sense of wonder. In asking the question "What is movement literacy?" I am admitting that I do not know. This reveals my limitations as a researcher, as a Canadian woman trying to advance my own understanding of movement literacy by drawing upon the Kenyan data. I must further admit that I do not know what it is like to be African or Kenyan; I do not know what it means to dance a traditional dance, whether of cultural significance or not; I do not know what it is like to go hungry week after week. I only know the moments that I experienced in the way that they were shared with me. I went to Kenya knowing little about its cultures, languages, and people. I went with my own beliefs. I do not know movement literacy as a Kenyan; I barely know it at all. In surrendering to the notion that I do not know, I know that I do not know. What I do not know is driven by the desire to understand, and thus it is the question that has priority and not the answer. The question discloses the recursiveness of the answer; the conversation never ceases.

The horizon of movement literacy is set by the question with which we begin. The question can be pursued only in conversation, a conversation that will continue beyond the limitations of this study. The boundaries of movement literacy, though present, are not fixed; further questions will continue to emerge. Consider where the boundaries are in your vision of literacy. What is the horizon laid out in your own literacy discourses? In what conversations will you engage? What place will the child have in this path to understanding?

Beyond my Stand: The Conversation Continues

Apart from my prejudice and fore-structure, I believe that I have sensed the wisdom of the Kenyan children in this study. They have inspirited me to reconsider my notions of pedagogy, movement, and literacy. They have revealed to me that I am not much of a monist at all. Apart from what I believe, I do not live monism, certainly not in the way that the Kenyan children do. Like many of us, I have succumbed to the influences of industrialization and convenience technology: I do not walk the talk. Perhaps I do not have a stand at all, but if there is a ground on which I stand, it is a moveable one. The Kenyan children have helped me to understand that it is not the technology, facility, ability, or even the game that matters: What is foremost for the child is the playing. Their ways of playing, singing, and dancing continue to intrigue me. Their creation of "low-tech" resources to sustain their play is both humbling and eye opening. The paradox of life resurfaces, for only in poverty do we see wealth. As with the young Kenyan boy juggling the five-shillings coin, the *value* of the coin, the talent, is invested in the body, and the playful apparatus becomes the game. Movement matters. I long to converse further with Kenyan children and others about its significance. The conversation about movement literacy will continue with me and, hopefully, I must add, with you. Face-to-face in conversation is where ideas are formulated. Conversation itself is a playful pathway to transformation.

What transpires in conversation when our discourses intend to change? As Gadamer (2002) suggested, we must consider the other when we are in conversation; yet we continually attempt to make our case. Perhaps if we fully consider the desk, the stage, the courtyard, and the playing field and how they are invested and valued in learning as a whole, we can come to an intelligible understanding of movement literacy. Our discourse

then becomes one to transgress, to go beyond the bounds and limitations of traditional conceptions of literacy. In a recursive way it is intentional[27] conversation that will move us forward. In intentional conversation we make decisions about what to say and when to act. We go beyond the gibberish of having a chat (chivalrous conversational engagement) and listen sensitively to what is being said, how it is being said, and even why it is being said. We engage in conversation to learn with a hopeful view to bring about change through advancing understanding, a forward movement.

> But the attempt to do without hope in the struggle to improve the world, as if that struggle could be reduced to calculated acts alone, or a purely scientific approach, is a frivolous illusion. . . . One of the tasks of the progressive educator, through a serious, correct political analysis is to unveil opportunities for hope, no matter what the obstacles may be. After all, without hope there is little we can do. (Freire, 1994, pp. 8-9)

To where do we move? From where do we move? What spaces are created in the conversations about movement literacy? What horizon is within view yet beyond view? This brings us to the seventh conversational layer. The movement of conversation is in the *action* of the conversers. To say that movement literacy is significant is my own biased view; a more powerful and knowledgeable partner can easily challenge my thoughts and ideas. I welcome such conversation. It is one of many conversations I hope will happen. It is not important to me that someone may "defeat" me; what is critical is that we converse. Perhaps together we can all go to places anticipated by none of us; or better still, together we might create new places that none of us have ever envisaged. Thus it will be up to all of us to bring the potency of movement literacy to fruition. Research cannot cease with the results of this or that study. If children are in danger due to lack of fitness and inactivity, is it not our responsibility to assist them to discover

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[27] Ross (2001) provided an in-depth discussion on intentional action in chapter 10 of *Physical Education Reconceptualized: Persons, Movement, Knowledge*. He distinguished between intentional action and mere bodily movement, stating that "in intentional action I make decisions, based on judgments, regarding when to start and when to stop, what force and speed to use, which trajectory to follow, and when and how to return to the original position" (p. 154). He continued by describing "mere bodily movement" (nonintentional, nonvoluntary, nondeliberate movement) to be something other than action.

transformative practices to healthier, holistic lifestyles? We must find ways to act on what we know and to act on what we do not know. Our children are worth it.

Coda

Do we merely treat the symptoms of mind/body dualism that have contributed to youth inactivity, or might we look more closely at the origins of the disease and move holistically towards healing? Addressing a disassociated view of learning and movement illiteracy in the lives of children is not a matter of routinely performing some sort of bodily exercise or discovering how many ways we can alleviate inactivity. This does not mean that we deflate the quantitative discourses that speak to our current condition; rather, we must look at ways of undoing mind/body dualism, deconstructing it, and situating learning in a place of freedom and possibility. Central to this focus is viewing movement in terms of its possibilities rather than its perimeters. Conversing centrifugally means resisting the inducement to remain where we are and opening ourselves to conversation that will carry us beyond the boundaries and into the future horizon of movement literacy. Education in the new millennium can move toward an engaged and critical pedagogy that creates space for the whole child in learning, a child with a body, mind, and spirit, a child with the potential to sustain and transform the earth.

The child

playing, moving about

laughing, singing, dancing, swinging, parading

ramblers pause to peruse this memorable pastime

all take delight

for few things compare to the joy that movement brings.

§

In summation, then, we find, anterior to the objective body, the PHENOMENAL body, a body-knower, at the same time that we see the subject agent, of perception to be not a transcendentally pure thinker, but *être-au-monde* through, in, and as bodily being. The two are one, and that one *être-au-monde* can be simply called existence (Bruzina, 1970, p. 103).

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APPENDIX A

OBESITY IN CANADIAN CHILDREN AGED 7 TO 13

Table A1

Obesity in Canadian Children Aged 7 to 13

Skinfold Index	1981 CFS	1988 CSWB	% Increase
Triceps (US criterion)	9%	13%	53%
Boys	9	14	56*
Girls	9	13	48
Triceps (Can criterion)	15	24	54*
Boys	15	20	34
Girls	15	27	76*
Sum of Five Skinfolds	15	24	55*
Boys	16	22	42*
Girls	15	26	69*

* Statistically significant
CFS—Canada Fitness Survey; CSWB—Campbell Survey on Well-Being
(Adapted from *The Research File* 97-07 CFLRI)

APPENDIX B
AVERAGE HOURS PER WEEK OF TELEVISION VIEWING IN CANADA

Table B1

Average Hours per Week of Television Viewing in Canada

	Total population	Children 2-11	Youth 12-17	Men 18+	Women 18+
Canada	**21.6**	**15.5**	**15.5**	**20.9**	**25.5**
Newfoundland	**24.5**	19.0	16.3	23.2	29.0
P.E.I.	**20.7**	15.9	13.0	20.0	24.8
Nova Scotia	**22.1**	15.3	16.8	21.5	25.7
New Brunswick	**22.9**	17.0	17.5	21.8	26.7
Quebec - Total	**24.7**	19.0	16.7	23.4	29.5
Quebec - English	**20.7**	18.2	15.4	19.7	24.4
Quebec - French	**25.5**	13.4	16.9	24.1	30.6
Ontario	**20.5**	14.9	15.3	19.6	24.2
Manitoba	**20.3**	15.1	14.2	19.7	24.4
Saskatchewan	**20.8**	16.1	15.5	20.0	24.5
Alberta	**19.6**	13.7	15.0	19.3	23.1
British Columbia	**20.7**	13.1	14.5	21.3	23.6

(Adapted from Statistics Canada, 1999a, Catalogue no. 87F0006XIB)

APPENDIX C
TOP PHYSICAL ACTIVITIES AMONG CANADIAN SCHOOL-AGED CHILDREN

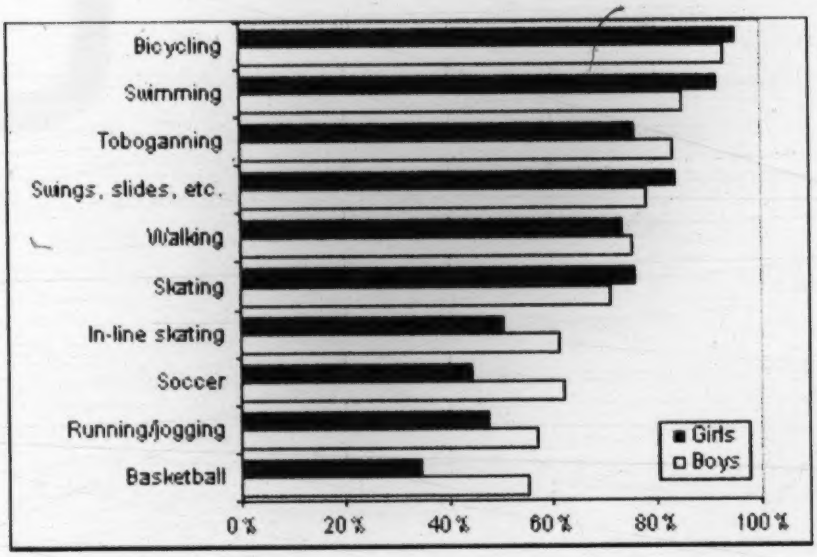


Figure C1. Top physical activities among Canadian school-aged children (CFLRI, 1999b).

APPENDIX D
EXERCISE FREQUENCY OF CANADIAN YOUTH

Table D1

Exercise Frequency of Canadian Youth

	Total %	Three or more times weekly	Once or twice weekly	Less than once weekly or never
All youth 12 years and over	100.0	60.5	17.5	18.8
12–14 years	100.0	64.9	15.5	4.9

(Adapted from Statistics Canada, 1999c)

APPENDIX E
PHYSICAL ACTIVITY OF CANADIAN YOUTH

Table E1

Physical Activity of Canadian Youth

	Number of persons	Physically Active	Moderately active	Physically inactive
12 years and over	24,916,127	5,451,676	5,896,651	12,773,569
Males	12,259,088	3,019,037	3,006,865	5,743,573
Females	12,657,040	2,432,639	2,889,786	7,029,997
12-14 years	1,132,916	449,818	245,965	269,445
Males	596,301	246,416	135,945	123,948
Females	536,615	203,401	110,021	145,497

(Adapted from Statistics Canada, 1998)

APPENDIX F
PHYSICAL ACTIVITY LEVELS AMONG CANADIAN CHILDREN AND YOUTH

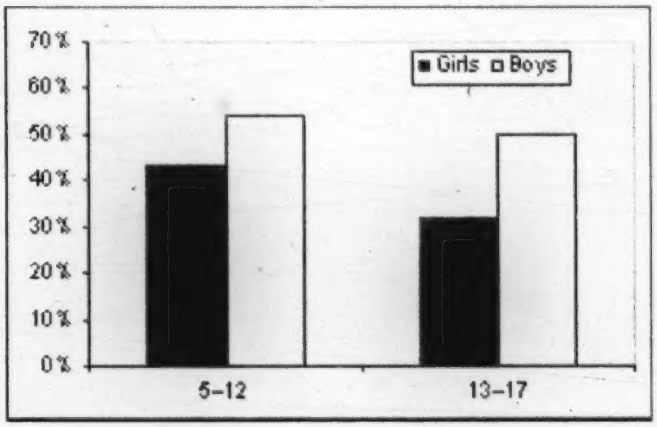
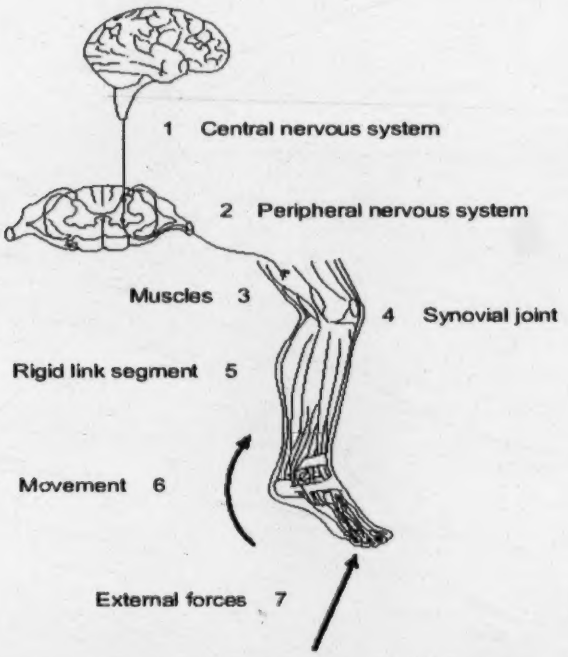


Figure F1. Physical activity levels among Canadian children and youth (CFLRI, 1999b).

APPENDIX G
THE INTERACTION BETWEEN THE CENTRAL NERVOUS SYSTEM, PERIPHERAL NERVOUS SYSTEM, AND MUSCULOSKELETAL EFFECTOR SYSTEM



The seven components that form the functional basis for the way we walk (Vaughn, Davis, & O'Connor, 1992; used by permission)

Figure G1. The interaction between the central nervous system, peripheral nervous system, and musculoskeletal effector system

The key to understanding the way in which human beings walk is integration. This means that we should always strive to integrate the different components to help us gain a deeper insight into the observed gait. Good science should be aimed at emphasizing and explaining underlying causes, rather than merely observing output phenomena, "the effects" in some vague and unstructured manner. (Vaughn, Davis, & O'Connor, 1992, p. 5)

APPENDIX H
WALK ON

Adults in the villages invent the toddler walkers (see Figure H1). Children who do not yet walk on their own are able to achieve mobility through the invented technology. In contrast to the North American walkers where children sit as they move, these Kenyan trekkers appear to advance movement literacy in children.

Figure H1. Walk on.

APPENDIX I
MOVEMENT IS CONTAGIOUS

Observing children at break time was continuously fascinating. The children would move in ways that were contagious (see Figure I1). Sometimes they appeared lost in their moving moments, as seen here by the young dancing girl.

Figure I1. Movement is contagious.

APPENDIX J

RINGO: THE RULES OF THE GAME

1. The goal of the game is to score 15 points, defending one's own half of the court, and pitching the ring—from one's own half of the court or from outside, but within the limits of the centre line—above the Ringo line—so that it falls on the opponent's half. If the opponent equalizes at 14:14, the aim is to become two points ahead. From 14:14 score, the serve is changed after each point. When the score is 16-16, the 17th point wins the game.
2. Each party scores a point for every error committed by the opponent party.
3. Players serve the rings simultaneously by saying, "Ready, serve."

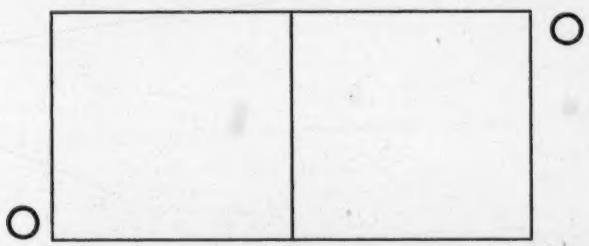


Figure J1. Ringo court.

Figure J2. Ringo.

APPENDIX K
MSKATILI

Mskatili is a tag game played mainly on the coast but may be known in other parts of Kenya by another name. The children draw a court in the dirt with a stick and form two teams of equal players. The defensive zone is in the narrow lanes, in which the players must remain. The offensive safety zones are in the boxes in the middle of the lanes. Participants must get across all the zones (from one end to the other) without being tagged. Teams can be as large as 20. When someone is tagged, the game starts over, switching offence and defence. Tracking the number of players that successfully reach the other end without being tagged can tally a score. The Kenyans, however, do not appear to concern themselves with score keeping.

Figure K1. Mskatili court.

APPENDIX L
ROUNDERS

There are two types of rounders played in Kenya. One form is the game from which North American baseball is derived. It is similar in terms of the field set up (see Figure L1). The students use small bats and run around bases to score as many runs as they can. This form of rounders was observed only in the private school because of equipment constraints at the public schools.

The second form of rounders is an elimination game in which the players also run around bases to avoid being hit by a quickly thrown ball (see Figure 33).

Figure L1. Rounders with bats.

APPENDIX M
THE UNITY OF TEXTS

The Kenyan movements appear to be one with the music. When the children sing, they move. The body, mind, and song texts form a harmonious union (see Figure M1).

Figure M1. The unity of texts.

APPENDIX N
THE PLAYGROUND AT MWANA PRIMARY SCHOOL

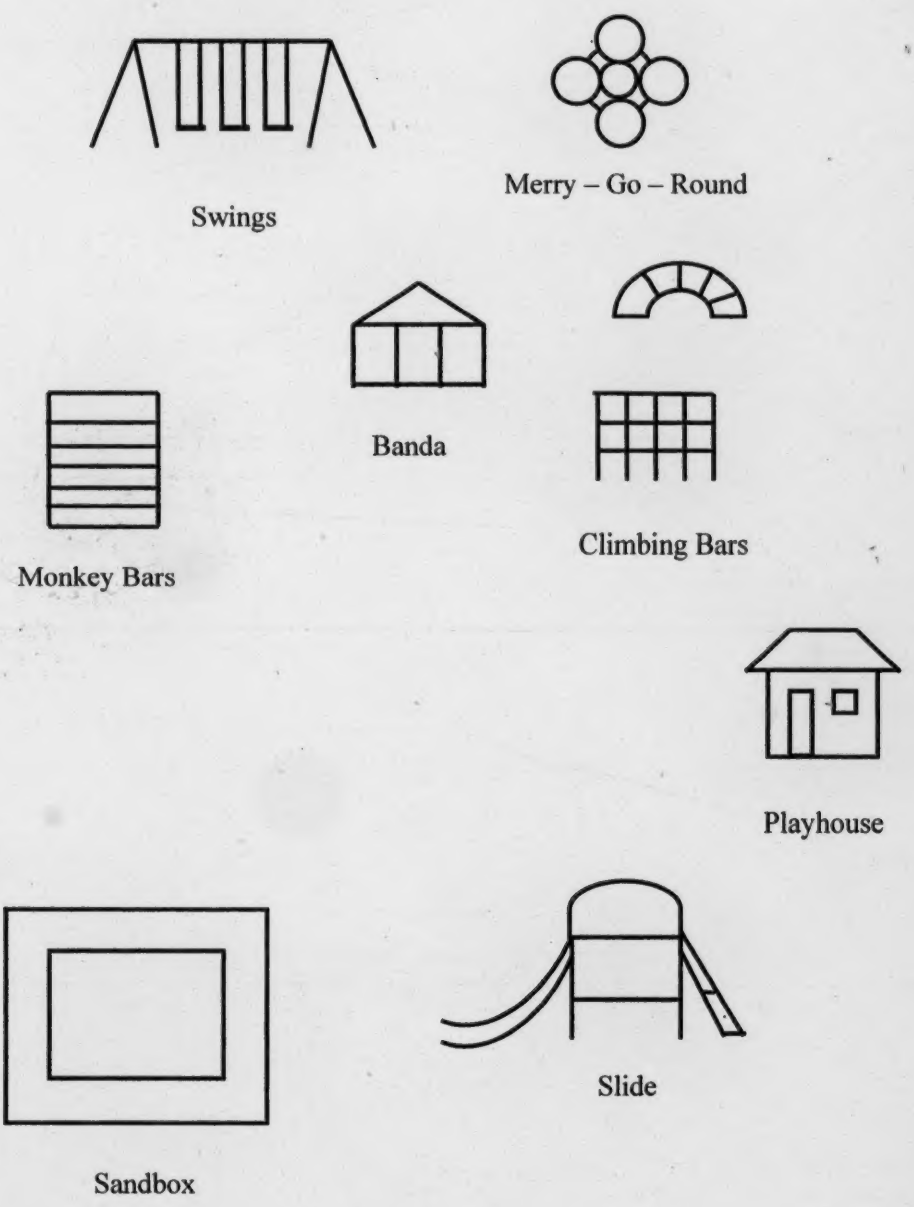


Figure N1. The playground at Mwana Primary School.

From: Kit Vaughan <kvaughan@cormack.uct.ac.za>
To: Jeanne Kentel <jkentel@shaw.ca>
Subject: RE: image

Dear Jeanne

You have my permission to use the image as long as you acknowledge the source.

Regards

Kit Vaughan

Christopher L (Kit) Vaughan, PhD
Hyman Goldberg Professor of Biomedical Engineering
Director, MRC/UCT Medical Imaging Research Unit
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---Original Message---
From: Jeanne Kentel [mailto:jkentel@shaw.ca]
To: kvaughan@cormack.uct.ac.za
Subject: image

Dear Professor Vaughan

Some time ago I emailed you regarding permission to use an image from your CD namely: The interaction between the central nervous system, peripheral nervous system, and musculoskeletal effector system

You emailed me back and granted me permission to use this image in my doctoral dissertation.

Could you kindly reply to this email with the required permission?

Thank you for your time.

Sincerely,

Jeanne

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Jeanne Adele Kentel PhD
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_____
One must learn by doing the thing
For although you think you may know it
You have no certainty until you try
~~SOPHOCLES~~
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